PART XXI.

THE DHARMA S'ASTRAS.

(Text and Translation OF THE TWENTY SAMHITA'S.)

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A.,

Rector, Keshub Academy,

Author of the English Translations of the Rámáyanam, Mahá-Bháratam, Srimadbhágavatam, Mahánirvána-Tantram, Harivams'a, Agni Puránam, Márkandéya Puránam, &c., &c.

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VISHNU SAMHITA.

CHAPTER I.

On the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

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* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrifice.

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janárddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himálayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns ; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, '42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words :—'43—44)

"Persons, proficient in S'â-stras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods :—"Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn ; (48)

"O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest ; (49)

* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons ; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmavâdins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth:—" Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee. O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Bráhmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:——to teach [is the duty] of the Bráhmanas; to use weapons is always the duty of the Kshatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana; to protect the earth is that of a Kshatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

NOW about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men ; clever men, in monetary transactions ; heroes, in conducting battles ; dreadful men, in dreadful affairs ; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy ; similarly, in respect of all food grain ; (10) two per cent on animals, gold and clothes ; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Bráhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes. and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (68)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a lattieed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sâhasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kârshapana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas*. (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas*. (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas*. (52) The killer of birds and fishes shall be fined ten *Karsha panas*. (53) The killer worms shall be fined one *Karsha panam*. (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas*. (57) The destroyer of grass [shall be fined] one [*Karsha panam*.] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas*. (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas*.] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas*. (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas*. (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, buttermilk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of] dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Máshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186 One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the[said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

NOW there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Râjasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

Now about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras.* (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e.*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is :—In a case where by speaking truth a Brahmachârin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

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* *i e*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge 'shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. 40)

CHAPTER IX.

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Brâhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved (22) *Tulâ* or the ordeal of weight shall be administered to women, Brâhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulâ* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brâhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sun-rise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brâhmaṇas. (33)

CHAPTER X.

NOW about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

NOW about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

NOW about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

NOW about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

NOW about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.*, he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Brâhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kánina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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* He must offer funeral oblations to all of them.

CHAPTER XVI.

Sons [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chaṇdâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chaṇdâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chaṇdâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

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चतुर्दशोऽध्यायः।

यद्दाति गयातीर्थे प्रभासे पुष्करेऽपि च।
प्रयागे नैमिषारण्ये सर्व्वमानन्त्यमुच्यते ॥ १
गङ्गायमुनयोस्तीरे तीर्थे वामरकण्टके।
नर्म्मदायां गयातीरे सर्व्वमानन्त्यमुच्यते ॥ २
वाराणस्यां कुरुक्षेत्रे भृगुतुङ्गे महालये।
सप्तारण्येऽग्निकूपे च यत् तदक्षयमुच्यते ॥ ३
म्लेच्छदेशे तथाराटौ सन्ध्ययोश्च विशेषतः।
न श्राद्धमाचरेत् प्राज्ञो म्लेच्छदेशे न च व्रजेत् ॥ ४
हस्तिच्छायासूर्य्यमितचन्द्रार्के राहुदर्शने।
विषुवत्ययने चैव सर्व्वमानन्त्यमुच्यते ॥ ५
प्रौष्ठपद्यामतीतायां सघायुक्तां त्रयोदशीम्।
प्राप्य श्राद्धन्तु कर्त्तव्यं मधुना पायसेन च ॥ ६
प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा।
नृणां प्राप्य सदा प्रीतिं प्रयच्छन्ति पितामहाः ॥ ७
इति शङ्खलिखिते धर्म्मशास्त्रे चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः।

जनने मरणे चैव सपिण्डानां द्विजोत्तमाः।
त्रयहाच्छुद्धिमवाप्नोति योऽग्निवेशसमन्वितः ॥ १
सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते।
जनने मरणे विप्रो दशाहेन विशुध्यति ॥ २

क्षत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति।
मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा ॥ ३ ॥
रात्रिभिर्म्मासतुल्याभिर्गर्भस्रावे विशुद्धति।
अजातदन्तवाले तु सद्यः शौचं विधीयते ॥ ४
अहोरात्रात्तथा शुद्धिर्व्वाले त्वक्षतचूड़के।
तथैवानुपनीते तु त्रिरहाच्छुध्यन्ति मानवाः ॥ ५
मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः।
अनूढ़भार्य्यः शूद्रस्तु षोड़शाद्वत्सरात् परम् ॥ ६
मृत्युं समवगच्छेत्तु मासं तस्यापि बान्धवाः।
शुद्धिं समवगच्छन्ति नात्र कार्य्या विचारणा ॥ ७
पितृवेश्मनि कन्या या रजः पश्यत्यसंस्कृता।
तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति ॥ ८
हीनवर्णाद् यदा नारी प्रमादात् प्रसवं व्रजेत्।
प्रसवे मरणे तज्जमशौचं नोपशाम्यति ॥ ९
समानं खल्वशौचन्तु प्रथमे तु समापयेत्।
असमानं द्वितीयेन धर्म्मराजवचो यथा ॥ १०
देशान्तरगतः श्रुत्वा सत्त्वानां मरणाङ्गवौ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११
अतीते दशरात्रे तु तावदेव शुचिर्भवेत्।
तथा संवत्सरेऽतीते स्नान एव विशुध्यति ॥ १२
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च।
परपूर्व्वासु च स्त्रीषु त्रिरहाच्छुद्धिरिहेष्यते ॥ १३
मातामहे व्यतीते तु आचार्य्ये च तथा मृते।
गृहे मृतासु दत्तासु कन्यासु च त्रिरहं तथा ॥ १४

विनष्ट राजनि तथा जाते दौहित्रके गृहे।
आचार्य्यपत्नीपुत्रेषु दिवसेन च मातुले ॥ १५
मातुले पक्षिणीं रात्रिं शिष्यलिंग्वान्धवेषु च।
सब्रह्मचारिणि तथा अनूचाने तथा मृते ॥ १६
एकरात्रं त्रिरात्रं वा षड़्रात्रं मासमेव च।
शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम् ॥ १७
सपिण्डे क्षत्रिये शुद्धिः षड़्रात्रं ब्राह्मणस्य च।
वर्णानां परिशिष्टानां द्वादशेऽह्नि विनिर्द्दिशेत् ॥ १८
सपिण्डे ब्राह्मणा वर्णाः सर्व्व एवाविशेषतः।
दशरात्रेण शुध्येयुरित्याह भगवान् यमः ॥ १९
भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम्।
पतितानामशौचञ्च शस्त्रविद्युद्धतास्च ये ॥ २०
यतौ व्रतौ ब्रह्मचारौ सूपकारश्च दौक्षितः।
नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये ॥ २१
यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत्।
अमुष्य शुचौ शुद्धिश्च तस्याप्युक्ता मनीषिभिः ॥ २२
पराशौचे नरो भुक्ता कृमियोनौ प्रजायते।
भुक्तान्नं म्रियते यस्य तस्य जातौ प्रजायते ॥ २३
दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म्म च।
प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते ॥ २४

इति शङ्खोये धर्म्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

षड़शोऽध्यायः।

मृन्मयं भाजनं सर्व्व पुनःपाकेन शुध्यति।
मलैर्भूतैः पुरीषैर्व्वा क्षौवनैः पूयशोणितैः॥ १
संस्पृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम्।
एतैरेव यदि स्पृष्टं ताम्रसौवर्णराजतम्॥ २
शुध्यत्यावर्त्तितं पश्चादन्यथा केवलाम्भसा।
अम्लादकेन ताम्रस्य सीसस्य त्रपुषस्तथा॥ ३
क्षारेण शुद्धिः कांसस्य लौहस्यापि विनिर्द्दिशेत्।
मुक्तामणिप्रवालानां शुद्धिः प्रक्षालनेन तु॥ ४
अज्ञानाञ्चैव भाण्डानां सर्व्वस्याश्ममयस्य च।
शाकमूलफलानाञ्च विदलानां तथैव च॥ ५
मार्ज्जनादुयज्ञपात्राणां पाणिना यज्ञकर्म्मणि।
उष्णाम्भसा तथा शुद्धिः सकेशानां विनिर्द्दिशेत्॥ ६
शय्यासनापणानान्तु सूर्य्यस्य किरणैस्तथा।
शुद्धिस्तु प्रोक्षणाद्यज्ञे करकेन्धनयोस्तथा॥ ७
मार्ज्जनाद्देश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात्।
सम्मार्ज्जनेन तोयेन वाससां शुद्धिरिष्यते॥ ८
बहूनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्द्दिशेत्।
प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात्॥ ९
सिद्धार्थकानां कल्केन शृङ्गदन्तमयस्य च।
गोवालैः फलपात्राणामस्थां शृङ्गवतां तथा॥ १०
निर्य्यासानां गुड़ानाञ्च लवणानां तथैव च।
कुसुम्भकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा॥ ११

प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः।
भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम् ॥ १२
वर्णगन्धरसैर्दुष्टैर्व्वर्ज्जितानां तथा भवेत्।
शुद्धं नदीगतं तोयं सर्व्वदैव सुखाकरम् ॥ १३
शुद्धं प्रसारितं पण्यं शुद्धाश्चाश्वादयो मुखे।
मुखवर्ज्जन्तु गौः शुद्धा मार्ज्जारश्चाश्रमे शुचिः ॥ १४
शय्या भार्य्या शिशुर्वस्त्रमुपवीतं कमण्डलुः।
आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च ॥ १५
नारीणाञ्चैव वत्सानां शकुनानां शुनां मुखम्।
रात्रौ प्रसरणे वृत्ते मृगयायां सदा शुचिः ॥ १६
शुद्धा भर्त्तुश्चतुर्थेऽह्नि स्नाता नारी रजस्वला।
दैवे कर्म्मणि पित्र्ये च पञ्चमेऽहनि शुध्यति ॥ १७
रथ्याकर्दमतोयेन क्षीवनाद्येन वाप्यथ।
नाभेरूर्द्धं नरः स्पृष्टः सद्यः स्नानेन शुध्यति ॥ १८
कृत्वा मूत्रपुरीषञ्च लेपगन्धापहं तथा।
उद्धृतेनाभ्यसा स्नानं मृदा चैव समाचरेत् ॥ १९
मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्त्तिते।
एकस्मिन् विंशतिर्हस्ते द्वयोर्देयाश्चतुर्दश ॥ २०
तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम्।
तिस्रस्तु पादयोर्देयाः शौचकामस्य सर्व्वदा ॥ २१
शौचमेतद्गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा ॥ १२
मृत्तिका च विनिर्द्दिष्टा त्रिपर्व्वं पूर्य्यते यया ॥ २३

इति शङ्खोक्ते धर्म्मशास्त्रे षोड़शोऽध्यायः ॥ १६

सप्तदशोऽध्यायः।

निलं त्रिषवणस्नायी कृत्वा पर्णकुटीं वने।
अधःशायी जटाधारी पर्णमूलफलाशनः॥ १
ग्रामं विशेत्तिभिक्षार्थं स्वकर्म्म परिकीर्त्तयन्।
एवं कालं समास्थाय वर्षे च द्वादशे गते॥ २
रूक्मस्तेयी सुरापायी ब्रह्महा गुरुतल्पगः।
व्रतेनैकेन शुध्यन्ति महापातकिनश्च ये॥ ३
यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम्।
एतदेव व्रतं कुर्य्यादाश्रमं विनिदूषकः॥ ४
कूटसाक्ष्यं तथैवोक्त्वा निक्षेपञ्च प्रहृत्य च।
एतदेव व्रतं कुर्य्याच्छक्त्या च शरणागतम्॥ ५
आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च।
हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्॥ ६
व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम्।
एतदेव व्रतं कुर्य्याद्विगुणञ्च विशुद्धये॥ ७
क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने।
अर्द्धमेव सदा कुर्य्यात् स्त्रीवधे पुरुषस्तथा॥ ८
पादन्तु शूद्रहत्यायामुद्यक्यागमने तथा।
गोवधे च तथा कुर्य्यात् परदारगतस्तथा॥ ९
पशून् हत्वा तथा ग्राम्यान् मासं कुर्य्याद्विचक्षणः।
आरण्यानां वधे चैव तदर्द्धन्तु विधीयते॥ १०
हत्वा द्विजं तथा सर्पं जलेशयविलेशयौ।
सप्तरात्रं तथा कुर्य्यादव्रतन्तु ब्राह्मणस्तथा॥ ११

अनथ्यान्तु शतं हत्वा साश्वां दशशतं तथा।
ब्रह्महत्याव्रतं कुर्य्यात् पूर्णं संवत्सरं तथा॥ १२
यस्य यस्य च वर्णस्य वृत्तिच्छेदं समाचरेत्।
तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत्॥ १३
अपहृत्य तु वर्णानां भुवमेव प्रमादतः।
प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत्॥ १४
गोऽजाश्वस्यापहरणे सोमानां रजतस्य च।
जलापहरणे चैव कुर्य्यात् संवत्सरं व्रतम्॥ १५
तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च।
संवत्सरार्द्धं कुर्व्वीत व्रतमेतत् समाहितः॥ १६
तृणकाष्ठे च तक्राणां रसानामपहारकः।
मासमेकं व्रतं कुर्य्याद्दन्तानां सर्पिषां तथा॥ १७
लावणानां गुड़ानाञ्च मूलानां कुसुमस्य च।
मासार्द्धन्तु व्रतं कुर्य्यादेतदेव समाहितः॥ १७
लौहानां वैदलानाञ्च सूत्राणां चर्म्मणां तथा।
एकरात्रं व्रतं कुर्य्यात्तद्वदेव समाहितः॥ १९
भुक्त्वा पलाण्डुं लशुनं मद्यञ्च कवकानि च।
नारं मलं तथा मांसं विड्वराहं खरं तथा॥ २०
गोधैरकुञ्जरोष्ट्रञ्च सर्व्वं पञ्चनखं तथा।
क्रव्यादं कुक्कुटं ग्राम्यं कुर्य्यात् संवत्सरं व्रतम्॥ २१
भक्ष्याः पञ्चनखास्त्वेते गोधाकच्छपशल्यकाः।
सङ्गश्च शशकस्यैव तान् हत्वा तु चरेद्व्रतम्॥ २२
हंसं मद्गुरकं काकं काकोलं खञ्जरीटकम्।
मत्स्यादांश्च तथा मत्स्यान् वलाकाशुकसारिकाः॥ २३

चक्रवाकं प्लवं कोकं मण्डूकं भुजगं तथा।
मासमेतद्व्रतं कुर्य्यान्नात्र कार्य्या विचारणा॥ २४
राजीवान् सिंहतुण्डांश्च शकुलांश्च तथैव च।
पाठीनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्त्तितौ॥ २५
जलेचरांश्च जलजान् मुखपादान् सविष्किरान्।
रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत्॥ २६
तित्तिरिञ्च मयूरञ्च लावकञ्च कपिञ्जरम्।
बार्ध्रीणसं वर्त्तकञ्च भक्ष्यानाहुर्यमः सदा॥ २७
भुक्त्वा चैवोभयदतं तथैकशफदंष्ट्रिणः।
तथा भुक्त्वा तु मासं वै मासार्द्धं व्रतमाचरेत्॥ २८
स्वयं मृतं हयामांसं माहिषं वाजमेव च।
गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः॥ २९
सन्धिन्यमेध्यं भक्षित्वा पक्वन्तु व्रतमाचरेत्।
क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः॥ ३०
सप्तरात्रं व्रतं कुर्य्याद् यदेतत् परिकीर्त्तितम्।
लोहितान् वृक्षनिर्य्यासान् व्रणानां प्रभवांस्तथा॥ ३१
केवलानि तथान्नानि तथा पर्य्युषितञ्च यत्।
गुड़पक्वं तथा भुक्त्वा त्रिरात्रन्तु व्रती भवेत्॥ ३२
दधिभक्तञ्च शुक्तेषु यच्चान्यद्दारुसम्भवम्॥
गुड़युक्तं भक्षयित्वा तक्रं निन्द्यमिति श्रुतिः॥ ३३
यवगोधूमजं सक्तुं विकाराः पयसाञ्च ये।
राजबाहञ्च कुल्यञ्च भक्ष्यं पर्य्युषितं भवेत्॥ ३४
सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्জ্জयेत्।
संवत्सरं व्रतं कुर्य्यात् प्राश्येतान् ज्ञानतस्तथा॥ ३५

शूद्रान्नं ब्राह्मणो भुक्ता तथा रङ्गावतारिणः।
बडस्य चैव चोरस्यावीरायाश्च तथा स्त्रियः॥ ३६
कर्म्मकारस्य वेणस्य कौरस्य पतितस्य च।
रुक्मकारस्य तक्षश्च तथा बार्द्धषिकस्य च॥ ३७
कदर्य्यस्य नृशंसस्य वेश्यायाः कितवस्य च।
गणान्नं भूमिपालान्नमन्नञ्चैवास्त्रजोविनः॥ ३८
सौनकान्नं सूतिकान्नं भुक्ता मासं व्रतं चरेत्।
शूद्रस्य मततं भुक्ता षण्मासान् व्रतमाचरेत्॥ ३९
वैश्यस्य च तथा स्त्रीणां माममेकं व्रतं चरेत्।
क्षत्रियस्य तथा भुक्ता द्वौ मासौ च व्रतं चरेत्॥ ४०
ब्राह्मणस्य तथा भुक्ता माससमेकं समाचरेत्।
अपः सुराभाजनस्थाः पीत्वा पक्षं व्रतो भवेत्॥ ४१
शूद्राच्छिष्टाशने मासं पक्षमेकं तथा विप्रः।
क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम्॥ ४२
अथाश्राद्धाशने विद्वान् माममेकं व्रतो भवेत्।
परिवित्तिः परिवेत्ता यया च परिविद्यते॥ ४३
व्रतं संवत्सरं कुर्य्याद्दात्रयाजकपञ्चमः।
शुनोच्छिष्टं तथा भुक्ता माममेकं व्रतो भवेत्॥ ४४
दूषितं केशकीटैश्च मूषिकानकुलेन च।
मक्षिकामशकैर्नापि त्रिरात्रन्तु व्रतो भवेत्॥ ४५
हयाङ्गरसंयावपायसापूपशष्कुलीः।
भुक्ता त्रिरात्रं कुर्व्वीत व्रतमेतत् समाहितः॥ ४६
नोल्या चैव क्षतो विप्रः शुना दष्टस्तथैव च।
त्रिरात्रन्तु व्रतं कुर्य्यात् पञ्चगोदग्नसंक्षतः॥ ४७

पादप्रतापनं बह्वो चिह्वा बह्वो तथाप्यधः।
कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ४८
क्षत्रियस्तु रणे हत्वा पृष्ठं प्राणपरायणम्।
संवत्सरव्रतं कुर्य्याच्छित्वा पिप्पलपादपम् ॥ ४९
दिवा च मैथुनं कृत्वा स्नात्वा दुष्टजले तथा।
नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रती भवेत् ॥ ५०
चिह्वाग्नावशुचि द्रव्यं तद्वदभ्यसि मानवः।
मासमेकं व्रतं कुर्य्यादर्पयन्ध्य तथा गुरूम् ॥ ५१
तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा।
त्रिरात्रन्तु व्रतं कुर्य्याद्वामहस्तेन वा पुनः ॥ ५२
एकपङ्क्त्युपविष्टेषु विषमं यः प्रयच्छति।
स च तावदसौ पक्षं प्रकुर्य्याद् ब्राह्मणो व्रतम् ॥ ५३
धारयित्वा तुलाञ्चैव विषमं वनिजस्तथा।
सुरालवणपात्रेषु भुक्त्वा चोरं व्रतं चरेत् ॥ ५४
विक्रीय पाणिना मद्यास्तलानि च तथाचरेत् ॥ ५५
हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयसः।
दिनमेकं व्रतं कुर्य्यात् प्रयतः सुसमाहितः ॥ ५६
प्रेतस्य प्रेतकार्य्याणि कृत्वा वै धनहारकः।
वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ५७
कृत्वा पापं न गूहेत गुह्यमानं हि वर्द्धते।
कृत्वा पापं बुधः कुर्य्यात् पर्षदानुमतं व्रतम् ॥ ५८
स्थित्वा च श्वापदाकीर्णे बहुव्याधमृगे वने।
न ब्राह्मणो व्रतं कुर्य्यात् प्राणबाधभयात् सदा ॥ ५९

सतो हि जीवतो जीवं सर्व्वपापमपोहति।
व्रतैः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः॥ ६०
शरीरं धर्म्मसर्व्वस्वं रक्षणीयं प्रयत्नतः।
शरीराच्चायते धर्म्मः पर्व्वतात् सलिलं यथा॥ ६१
आलोक्य सर्व्वशास्त्राणि समेत्य ब्राह्मणैः सह।
प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन॥ ६२
इति शङ्खोये धर्म्मशास्त्रे सप्तदशोऽध्यायः॥ १७॥

अष्टादशोऽध्यायः।

त्रिरहं त्रिषवणस्नाने प्रकुर्य्यादघमर्षणम्।
निमज्ज्य नक्तं सरिति न भुञ्जीत दिनत्रयम्॥ १
वीरासनं सदा तिष्ठन्नाद्यात् पयस्विनीम्।
अघमर्षणमित्येतत् कृतं सर्व्वाघनाशनम्॥ २
त्रहं सायं त्रहं प्रातस्त्र्यहमद्यादयाचितम्।
परं त्रहञ्च नाश्नीयात् प्राजापत्यं चरन् व्रतम्॥ ३
त्रिरहमुष्णं पिबेदापस्त्र्यहमुष्णं घृतं पिबेत्।
त्रिरहमुष्णं पयः पीत्वा वायुभक्षो दिनत्रयम्॥ ४
तप्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम्।
द्वादशेनोपवासेन पराकः परिकीर्त्तितः॥ ५
बिल्वैरामलकैर्वापि कपित्थैरथवा शुभैः।
मासेन लोकेऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः॥ ७

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासस्तु कृच्छ्रं सान्तपनं स्मृतम् ॥ ८
व्रतैस्तु चरमध्यस्तैर्मासक्षासान्तपनं स्मृतम् ।
पादद्वयं तथा त्यक्त्वा शक्तूनां परिवासनात् ।
उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९
गोपुरीषाशनो भूत्वा मासं नित्य समाहितः ।
व्रतन्तु वार्द्धिकं कुर्य्यात् सर्व्वपापापनुत्तये ॥ १०
यासं चन्द्रकलाहृद्या प्राप्नोयाद्वर्द्धयन् सदा ।
ह्रासयंस्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ ११
मन्त्रं विद्वान् जपेन्नित्यं जुहुयाच्चैव शक्तितः ।
अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः ।
पापात्मनस्तु पापेभ्यो नात्र कार्य्या विचारणा ॥ १२
शङ्खप्रोक्तमिदं शास्त्रं योऽधीते प्रयतः सुधीः ।
सर्वपापविनिर्म्मुक्तः स्वर्गलोके महीयते ॥ १३

इति शङ्खीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १४

गौतमसंहिता।

प्रथमोऽध्यायः।

वेदो धर्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्बल्यात्, तुल्यबलविरोधे विकल्पः। उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म। तद्यस्मात् स आचार्य्यो वेदानुवचनाच्च। एकादशद्वादशयोः क्षत्रियवैश्ययोः। आषोड़शाद्ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य। मौञ्जीज्यामौर्व्वीसौत्र्यो मेखलाः, क्रमेण क्षणरुरुवस्ताजिनानि वासांसि, शाणक्षौमक्षोरकृतपाः, सर्व्वेषां कार्पासञ्चाविकृतम्। काषायमप्येके। वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः। वैल्वपालशौ ब्राह्मणस्य दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः। मुण्डजटिलशिखाजटाश्च। द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद्द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिकदारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, दारुवदास्थिभूम्यारावपनञ्च, भूमेश्चैलवद्रज्जुविदलचर्म्मणामुत्सर्गो वात्यन्तोपहतानाम्। प्राङ्मुख उदङ्मुखो वा शौचमारभेत्। शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या मणिबन्धनात् पाणी प्रक्षाल्य वाग्यतः हृदयस्पृगस्त्रिश्चतुर्व्वार

आचामेद्विः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशेच्छीर्षण्यानि मूर्द्धनि च दध्यात्। सुप्ता भुक्त्वा क्षुत्वा च पुनः। दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात्। प्राक्च्युतेरित्येके। च्युतेष्वास्रावबद्विद्यान्निगिरन्नेव तच्छुचिः। न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गे निपतन्ति। लेपगन्धापकर्षणे शौचमभेध्यस्य। तदङ्गैः पूर्वं मृदा च मूत्रपुरीषरेतोविसंसनाभ्यबहारसंयोगेषु च यत्र चाम्नाया विदध्यात्। पाणिना सव्यमुपसंगृह्य दक्षिणमधोहि भो इत्यामन्त्रयेत गुरूः। तत्र चक्षुर्मनःप्राणापस्पर्शनं दर्भैः; प्राणायामास्त्रयः पञ्चदशमात्राः। प्राक्तनेन्यासनञ्च ॐपूर्वा व्याहृतयः पञ्चसप्तान्ताः। गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत्। प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्र्याश्चानुवचनमादितो ब्रह्मणश्च आदाने ॐकारस्याऽन्यत्रापि। अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जाराणां व्यहमुपवासो विप्रवासश्च; प्राणायाम् घृतप्राशनञ्चेतरेषाम्। श्मशानाध्ययने चैवं चैवम्।

इति गौतमीये धर्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

प्रागुपनयनात् कामचारवादभक्षोऽहुतोऽब्रह्मचारी यथोपपादमूत्रपुरीषो भवति; नास्याचमनकल्पो विद्यतेऽन्यत्रापोमार्ज्जनप्रधावनाद्भक्षणेभ्यो। न तदुपस्पर्शनाच्छौचं न त्वेवैनमग्निहवनबलिहरणयोर्नियुञ्ज्याच्च ब्रह्माभिव्याहारयेदन्यत्र स्वधानिनयनात्। उपनयनादिनियमः। उक्तं ब्रह्मचर्य्यमग्नीन्धन-

भैक्षचरणे सत्यवचनमपामुपस्पर्शनम्। एके गोदानादि। बहिः सन्ध्यार्थंश्चातिष्ठेत् पूर्वां मामोतोत्तरां सन्ध्योतिष्ठा ज्योतिषो दर्शनादागयतः। नादित्यमीक्षेत, वर्जयेन्मधुमांसगन्धमाल्यदिवास्वप्नाञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोधलोभमोहवाद्यवादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभयानि। गुरुदर्शने कर्णप्रावृतावसक्थिकायाश्रयणपादप्रसारणानि निष्ठीवितहसितविजृम्भितास्फाटनानि स्तोत्रेक्षणालम्भने मैथुनशङ्कायां व्रतं हीनवर्णसेवामदत्तादानं हिंसाम् आचार्यतत्पुत्रस्तोदीक्षितसामानि शुष्कां वाचं मद्यं नित्यं ब्राह्मणः। अधःशय्याशायी पूर्वोत्थायी जघन्यमवेशी वाग्बाह्वुदरसंयतः। नामगोत्रे गुरोः समानतो निर्दिशेत्। अर्हते श्रेयसि चैवम्। शय्यासनस्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनादृष्टेनाधःस्थानासनस्तिर्यग्वा तत्सेवायाम्। गुरुदर्शने चोत्तिष्ठेत, गच्छन्तमनुव्रजेत्, कर्म विज्ञाप्याख्यायाहूताध्यायी युक्तः प्रियहितयोस्तद्भार्य्यापुत्रेषु चैवम्। नोच्छिष्टाशनस्नपनप्रसाधनपादप्रक्षालनोन्मर्दनोपसंग्रहणानि। विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्पुत्रस्य च। नैके युवतीनाम्। व्यवहारप्राप्तेन सार्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्जम्। आदिमध्यान्तेषु भवच्छब्दः प्रयोज्या वर्णानुपूर्व्वेण। आचार्य्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र। तेषां पूर्वं परिहरन् निवेद्य गुरवेऽनुज्ञातो भुञ्जीत। असन्निधौ तद्भार्य्यापुत्रसब्रह्मचारिसद्मनः। वाग्यतस्तृप्यन्नलालुप्यमानः सन्निधायोदकं स्पृशेत्। शिष्यशिष्टिरवधेनाशक्तौ रज्जुवेणुविदलाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः। द्वादशवर्षाण्येकैकवेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा। विद्यान्ते

गुरूरर्थे निमन्त्रा. ततः कृतानुज्ञानस्य ज्ञानम्। आचार्य्यः श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

इति गौतमीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

तस्याश्रमविकल्पमेके ब्रवते ब्रह्मचारी गृहस्थो भिक्षुर्वैखानस इति तेषां गृहस्था योनिरप्रजनत्वादितरेषाम्। तयोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमात्रं गुरोः कर्म्मशेषेण जपेत्। गुर्वभावे तदपत्यवृत्तिस्तदवृद्धे सब्रह्मचारिण्यग्नौ वा। एवं-वृत्तौ ब्रह्मलोकमवाप्नोति जितेन्द्रियः। उत्तरेषाञ्चैतदविरोधो। अनिचया भिक्षुरूर्द्धरेता ध्रुवशीला वर्षासु भिक्षार्थी ग्राम-मियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताशोर्व्वाक्चक्षुःकर्म्म-संयतः। कौपीनाच्छादनार्थं वासो बिभृयात्। प्रक्षौणमेके निर्णेजनाविप्रयुक्तम्। ओषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहर्त्तुं रात्रिं ग्रामे वसेत्। मुण्डः शिखी वा वर्ज्जये-ज्जीवबधम्। समा सूतेषु हिंसानुग्रहयोरनारम्भो। वैखानसो वने मूलफलाशी तपःशीलः श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजकः सर्व्वातिथिः प्रतिसिद्धवर्ज्जं भैक्षम-प्ययुञ्जीत, न फालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिल-श्चीराजिनवासा नातिशयं भुञ्जीत। एकाश्रमं त्वाचार्य्याः प्रत्यक्षविधानाद्गार्हस्थ्यस्य गार्हस्थ्यस्य।

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः।

गृहस्थः सदृशीं भार्य्यां विन्देतानन्यपूर्वां यवीयसीम। असमानप्रवरैर्विवाह ऊर्द्ध सप्तमात् पितृबन्धुभ्य मातृबन्धुभ्यः पञ्चमात्। ब्राह्मो विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालङ्कृताम् [१]। संयोगमन्त्रः प्रजापत्ये सहधर्म्मं चरतामिति [२]। आर्षे गोमिथुनं कन्यावते ददात [३]। अन्तर्वेद्यृत्विजे दानं दैवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्वः [५]। वितानतिलकामतामासुरः [६]। प्रहृत्य दानाद्राक्षसः [७]। असंविज्ञानोपसङ्गमनात् पैशाचः [८]। चत्वारो धर्म्म्या प्रथमाः षड़ित्येके। अनुलोमानन्तरैकान्तरद्व्यन्तरासु जाताः सवर्णाम्बष्ठ्यनिषादौशनसपारशवाः। प्रतिलोमासु सूतमागधायोगवक्षत्तृवैदेहकचाण्डालाः। ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपूर्व्याद् ब्राह्मणसूतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधोवरपुक्कशान्, तेभ्य एव वैश्या भृज्यकण्ठक्रमाहिष्यवैश्यवैदेहान तेभ्य एव पारशवयवनकरणशूद्रान् शूद्रत्यके। वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः। सृष्टान्तरजातानाञ्च प्रतिलोमास्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् प्रातितद्वात्तरन्त्य पार्षिष्ठः। पुनान्ति साधवः पुत्रास्त्रिपौरुषानार्षाद्दश, दैवाद्दशैव, प्राजापत्याद्दश, पूर्वान दश वरानात्मानञ्च ब्राह्मापुत्राः ब्राह्मोपुत्राः।

इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

ऋतावुपेयात् सर्वत्र वा प्रतिषिद्धवर्ज्जम्। देवपितृमनुष्यभूतर्षिपूजका नित्यस्वाध्यायः। पितृभ्यश्चादकदानं यथोत्साहमन्यदकार्य्यदिरग्निर्दायादिर्वा। तस्मिन् गृह्यानि देवपितृमनुष्ययज्ञाः स्वाध्यायश्च। वलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः सृष्टिकृदितिहोमः। दिग्देवताभ्यश्च यथास्वं द्वारेषु मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकुम्भे आकाशायेत्यन्तरिक्षे नक्तञ्चरेभ्यश्च सायम्। स्वस्तिवाच्य भिक्षादानप्रश्नपूर्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्वर्थनिवेशौषधार्थहविर्द्दीयमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बर्हिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्मसंयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढ़मत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्वमतिथिकुमारव्याधितगर्भिणीसुवासिनीस्थविरान् जघन्यांश्च। आचार्य्यपितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञविवाहयारर्वाक् राज्ञश्च श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमार्घ्यमन्त्रविशेषांश्च प्रकारयेन्नित्यं वा संस्कारविशिष्टं मध्यतोऽन्नदानमवेद्यसाधुवृत्ते विपरीते तु तृणोदकभूमिः स्वागतमन्ततः पूज्यानत्याश्रश्च शय्यासनावसथानुव्रज्योपासनानि मृदक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामोऽतिथिरेकरात्रिकोऽधिवृत्तसूर्य्योपस्थायी कुशलानामयारोग्या-

णामनुप्रश्नोत्यं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संहतस्येत् भोजनन्तु त्वचियस्योर्द्धं ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशंसार्थमानृशंसार्थम्।

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ २॥

षष्ठोऽध्यायः।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धुनां पूर्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य। नाम प्रोच्याहमर्यामित्यभिवादोऽन्नसमवाये स्त्रीपुंयोगेऽभिवादतोऽनियमेके नाविप्रोष्य स्त्रीणाममातृपितृव्यभार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां स्वस्रश्च। ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्तानमनाभिवाद्यान्तथान्यः पूर्वः पौरोऽश्रोतिकारयः शूद्रोऽप्यपत्यसमेनावरोऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्ब्राह्मणराजप्रेष्यो भो भवन्नति वयस्यः समानेऽहनि जातो दशवर्षोत्तरः पौरः पञ्चभिः कलाभरः क्षत्रियश्चारण्यैश्च भिः राजन्यो वैश्यकर्म्मविद्याहीनो दीक्षितस्य प्राक् क्रयात्। वित्तबन्धुकर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतस्तु सर्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ७॥

सप्तमोऽध्यायः।

आपत्कल्पो ब्राह्मण्याब्राह्मणाद्विद्यापयोगोऽनुगमनं शुश्रूषा-समातेब्रह्मणा गुरुर्यजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वो गुरुस्तदलाभे क्षत्रवृत्तिस्तदलाभे वैश्यवृत्तिः। तस्यापण्यं गन्ध-रसक्षतान्नतिलगाणक्षौमाजिनानि रक्तानिर्णिक्ते वाससी क्षौद्रञ्च सविकारं मूलफलपुष्पौषधमधुमांसलवणोदकापथ्यानि पशवश्च हिंसासंयोगे पुरुषवर्जाकुमारोऽहेतवश्च नित्यं भूमिब्रीहियवा-व्याश्च ऋषभधेन्वनड्वाहश्चैके। विनिमयस्तु रसानां रसैः प्रसूनाञ्च न लवणाक्तान्नयोस्तिलानाञ्च समेनासेन तृपक्षस्य सम्प्रत्यर्थे सर्वधातुवृत्तिरप्रकाशशूद्रेण तदप्यके प्राणसंशये तदर्थ-मङ्गराऽभ्यनुज्ञायमस्तु। प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददीत राजन्यो वैश्यकर्म्म वैश्यकर्म्म।

इति गौतमीये धर्म्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो। श्रुतविधस्य मनुष्यजातस्यान्तः संज्ञानां चलनतपनमर्पणानामायत्तं जीवनं प्रसूतिरक्षणमसङ्गरो धर्म्मः। स एष बहुश्रुतो भवति लोकवेद-वेदाङ्गविद्याकावाक्येतिहास पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-रिंशता संस्कारैः संस्कृतस्त्विषु कर्म्मस्वभिरतः षटसु वासामय-चारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा बध्यश्चाबध्यश्चा-दण्ड्यश्चाविष्कार्य्यश्चापरिवाद्यश्चापरिहार्य्यश्चेति। गर्भाधान-

यं मन्त्रतोनन्तोन्नयनजातकर्म्मनामकरणान्नप्राशनचौड़ोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणीसंयोगः पञ्चानां यज्ञानामानुष्ठानं देव-पितृ मनुष्य भूत ब्रह्मणामितेषाञ्चाष्टकापार्वणश्राद्धश्रावण्याग्रहायणीचैत्राश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्याधेयमग्निहोत्रदर्शपौर्णमासावग्रयणं चातुर्म्मास्यनिरूढ़पशुबन्धसौत्रामणीति सप्त हविर्यज्ञसंस्था अग्निष्टोमोऽत्यग्नियोम उक्थ्यः षोड़शि वाजपेयोऽतिरात्रोऽप्तोर्य्याम इति सप्त सोमसंस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्वभूतेषु क्षान्तिरनसूया। शौचमनायासो मङ्गलमकार्पण्यमस्पृहेति यस्यैते न चत्वारिंशत संस्कारा न वाष्टावात्मगुणा न स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

स विधिपूर्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थधर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्। स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः स्यात विभवे न जीर्णमलवद्वासाः स्यान्न रक्तमलवदन्यधृतं वा बासो बिभृयान्न सगुप्तानडौ निर्णिक्तमश्नीयान्न रूढ़श्मश्रुरकस्मान्नाग्निमपश्यन् युगपद्वारयेन्नाञ्जलिना पिबेन्न तिष्ठन्नद्भतोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्जितेन न ब्राह्मणाग्निविप्रादित्यापो देवता गाश्च प्रतिपश्यन् वा मूत्रपुरीषा-

मेध्यान्युदस्येन्नैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्ट्राश्मभिर्मूत्रपुरीषापाकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्याधितिष्ठेन्न म्लेच्छाशुचधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा ध्यायेद्ब्राह्मणेन वा सह सम्भाषेतः। अधेनुं धेनुमव्यैति ब्रूयादभद्रं भद्रमिति कपालं भगालमिति मणिधनुरितीन्द्रधनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनीभूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायमधीयीत नचापररात्रमधीत्य पुनः प्रतिसंविशेन्नाकल्पां नारीमभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमनविगृह्यवाद--बहिर्गन्धमाल्य--धारण पापीयसावलेखनभार्य्यासहभोजनाञ्जन्यवेक्षणकुद्वारप्रवेशनपादधावनासन्दिग्धस्थभोजन-नदीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्वत एवात्मानां गोपायेन्न प्रावृत्य शिरोऽहनि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न भूमावनन्तर्द्धाय नाराच्चावसथान्न भस्मकरीषकृष्टच्छायापथिकाम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ तु दक्षिणामुखः पालाशवासनं पादुके दन्तधावनमिति वर्ज्जयेत्। सोपानत्कश्चाशनाशनशयनाभिवादननमस्कारान् वर्ज्जयेत्। न पूर्वाह्णमध्यन्दिनापराह्णानफलान् कुर्य्यार्थदृश्यथाशक्ति धर्म्मार्थं कामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदासनमाकर्षेन्न शिश्नादरपानिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदनभेदनविलिखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नोपरि वर्त्मतन्त्रीं गच्छेन्न कुलस्कुलः स्यान्न यन्त्रमवृतो गच्छेद्दर्शनाय तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेक्षाहुतमुद्धृतस्नेह-

विलपनपिण्याकमथितप्रभृतीनि चातुर्वैद्यानि नाश्नीयात्। सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्राचो नग्नः स्वपेत् स्नायाद्वा। यज्ञात्मवन्तो बुद्धाः सम्यग्विनीता दम्भलोभमोहविवर्जिता वेदविद आचक्षते तत् समाचरेद्योगक्षेमार्थमौश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्यापनिष्क्रमणमार्य्यजनभूयिष्ठमनलसमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत। प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत। मनसा वा तत्समग्रमाचारमनुपालयेदापत्कल्पः। सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकश्चौचशिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढ़कारो दमदानशील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो मोचयिष्यन् स्नातकः शश्वदब्रह्मलोकान्न च्यवते न च्यवते।

इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः॥ ९॥

दशमोऽध्यायः।

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्याविनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च। राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्यदण्डत्वं विभृयाद् ब्राह्मणान् श्रोत्रियान् निरूत्साहांश्चाब्राह्मणानकरांश्चापकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवेऽन्यत्र व्यसनारण्यायुधकृताञ्जलिप्रकीर्णकेश-पराङ्मुखोपविष्ट-

स्थल-वृक्षारूढ़-दूतगोब्राह्मण-वादिभ्यः क्षत्रियश्चदन्यस्तमुपजीवेत् तद्वृत्तिः स्यात् जेता लभेत सांग्रामिकं वित्तं वाहनन्तु राज्ञ उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे बलिदानं कर्षकेदशममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशद्भागात् विंशतिभागः शुल्कः पण्ये मूलफलपुष्पौषधमधुमांसतृणेन्धनानां षष्ठं तद्व्रणधर्म्मित्वात् तेषु तु नित्ययुक्त स्यादधिकेन वृत्तिः शिल्पिनो मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजीविनो व्याख्याता नौचक्रीवन्तश्च भक्तं तेभ्यो दद्यात् पण्यं वणिग्भिरर्घापचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे ब्रूयुर्विख्याप्य संवत्सरं राज्ञो रक्ष्यमूर्द्धमधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामो ऋक्थक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं क्षत्रियस्य विजेतं निर्विष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न ब्राह्मणस्याभिरूपस्याब्राह्मणा व्याख्याताः षष्ठं लभेतेत्येके चौरहृतमुपजित्य यथास्थानं गमयेत् कामाद्वा दद्याद्रक्ष्यं बालधनमाव्यवहारप्रापणात् समाहर्त्तेर्वा। वैश्यस्याधिकं कृषिवाणिक्पाशुपाल्यकुसीदम्। शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यमक्रोधः शौचमाचमनार्थं पाणिपादप्रक्षालनमेवेके स्याद्धर्म्मो भृत्यभरणं स्वदारवृत्तिः परिचर्य्या च क्षत्रियां तेभ्यो वृत्तिं लिप्सेत जीर्णान्युपानच्छत्रवासःकूर्च्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यञ्चायाश्रितो भर्त्तव्यस्तेन चोणोऽपि तेन चात्तरस्तदर्थोऽस्य निचयः स्यादनुज्ञाताऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके। सर्वे चात्तरात्तरं परिचरेयुरार्य्यानार्य्यार्य्यातिक्षेपे कर्म्मणः साम्यं साम्यम्।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

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VISHNU SAMHITA.

CHAPTER I.

On the expiration of the *Brahma* night,* and on the awakening of the lotus-sprung [deity,] Vishnu felt a desire of creating creatures; knowing the earth to be under water, he, as in the cycle before, uplifted the earth, supported upon the auspicious [figure of the] boar, delighting to sport in the water. (1—2)

[He] had the Vedas for his four feet, the sacrificial stake for his tusk, the sacrifice for his teeth, the *chiti*† for his mouth, the fire for his tongue, the sacrificial grass for his down, the esoteric meaning of the Vedas for the crown of his head, and was endued with great austere penances. (3)

[He had] the day and night for his two divine eyes; the Vedângas, for his beautiful ears; the streams of clarified butter, for his nose; the sacrificial ladle, for his snout; and the recitation of the Sâman, for his roar. (4)

[He was] all religion and truth, beautiful, adored in his heroic movements forward and backward, was all penance, heroic, had beasts for his knees, and was like unto a huge bull. (5)

[He had] the Udgâtri [reciter of the Sâman] for his entrails; Homa, for his generative organ; seeds and medicinal herbs, for his testes; the sacrificial altar, for

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* One human year is equal to one divine day; two thousand divine years form one *Brahma* night.

† An oblong with quadrangular sides intended for a sacrifice.

his soul; the *Mantra*, for his buttocks and Soma [juice], for his blood. (6)

[He had] the great altar for his shoulders, the offerings of clarified butter for the smell [of his body], the offerings to the deities and departed manes for his velocity, and *Pragvansha** for his body; he was effulgent and endued with various forms of initiation. (7)

[He had] the sacrificial presents for his heart, and [he was] great and full of Yoga and the great Mantras; [he had] Upâkarman (preparatory rite for the study of the Vedas) for his beautiful lips and drops of perspiration for ornaments. (8)

The various *chhandas* (metres) were his road; and the secret Upanishads, his seat. Helped by his shadowy consort, he appeared like a gem-crested mountain-summit. (9)

Desiring the well-being of the worlds, that Lord, the Prime Deity and Great Yogin, entering into the all-expansive ocean and raising up with the tip of his tusk the earth, thrown into the water of the ocean, extending all over like one sheet, and submerging mountains and forests, created the universe again. (10—11)

Thus by him, in the days of yore, seeking the well-being of created beings and assuming the form of a sacrificial boar, the entire earth, submerged in water, was uplifted. (12)

Having raised her up, he placed her again in her own permanent place. The slayer of Madhu then placed waters in their proper divisions, *viz.*, the water of the ocean into oceans, that of river into rivers, that of lake into lakes and that of pool into pools. (13—14).

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* A sacrificial chamber of the same name.

He made seven Pátálas (nether regions) and seven worlds and sites for various islands and oceans. (15)

[He then created] governors of various places, and various worlds, rivers, hills, trees, the seven Rishis, conversant with Religious Codes, the Vedas with all their Angas, the celestials, the Asuras, the Pishâchas, Uragas, Gandharvas, Yakshas, Rákshasas, human beings, beasts, birds, deer and other animals, the four kinds of creatures, clouds, rain-bows, lightnings, sacrifices and various other objects. (16—17).

Having thus created the entire universe, mobile and immobile, the Divine Boar repaired to a region which is beyond the ken of all the worlds. (18)

Janárddana, the deity of deities, having gone to a region which is unknown to all, the earth began to think "Who shall uphold me"? (19)

"Approaching Kas'yapa I shall ask him [about it]; forsooth he shall tell me [about it], for that great ascetic daily carries thoughts about me." (20)

Having so determined, that goddess, assuming the form of a woman, went to see Kas'yapa. Kas'yapa too saw her, (21)

[As having] eyes like petals of a blue lotus, a countence like the autumnal moon, hairs black like black bees, a white color, and beautiful lips like *Vandhu-jiva* flowers; (22)

[As having] beautiful eye-brows, beautifully small teeth, a handsome nose, drooping eye-lids, a conch-shell-like throat, plump thighs joined to each other and high hips; she had a pair of equally rising breasts, having no intermediate space between them, compact like the frontal globe of Indra's elephant, and brilliant like gold. (23—24)

[She had] two arms like unto lotus stalks, palms like tender leaves, thighs like golden pillars, the two knees plump and well-attached. (25)

[She had] two legs, shorn of hairs from the ankle to the knee-joint, and well-rounded, and a pair of most beautiful feet, a strong hip, and a waist, like that of a lion-cub. (26)

[Her] nails were bright and copper-colored and her beauty was the most charming of all, and she [seemed to fill the quarters of the heaven with blue lotuses by her looks. (27)

By the brilliance [of her body] the goddess made the quarters of the heaven free from darkness. She wore a white raiment of very thin fibres and was bedecked with the most excellent jewels. (28)

Having seen her, possessed of beauty and youthfulness, and filling the earth, as if with lotuses by her foot-steps, approach him and stand humbly, Kas'yapa adored [her]. (29)

[He] then said to her, "O fair one, what is in your mind is known to me. O goddess, O thou having large eyes, do thou, O noble lady, go to Janárddana, and he will particularly relate to thee the means of thy preservation. (30)

O thou having a beautiful face, I know, he is living in the ocean of milk, by my meditative power; and that knowledge too, O thou of beautiful limbs, is owing to his favour." (31)

Thus spoken to and adored by Kas'yapa, Earth, thereupon, repaired to the ocean of milk, for beholding Kes'ava. (32)

She saw there the ocean of ambrosia, beautiful like

the moon-beams, full of waves created by the wind, huge like a century of Himálayas and appearing like another earth. With her hands of moving white waves, she was, as if, calling the Earth ; (33—34)

And, as if, with those [hands] she was, day and night, assigning whiteness to the moon. Her endless sins had been dissipated by Hari, living within her. And hence it was that she was carrying that huge body of great whiteness. (35)

[That ocean] was yellow-coloured, unapproachable to the sky-rangers (birds), and situate in the nether regions, and contained sapphires and showed the sky conversely (*i.e.*, in its water). (36)

Beholding that extensive [ocean], like unto the slough of the Sesha serpent, produced from the rows of foams* and filled with clusters of forests,† she saw there, inside it, the abode of Keshava, of boundless dimensions and prosperity. (37—38)

Therein [she] saw the slayer of Madhu, lying on the couch [made by the hood] of the Sesha [snake], whose lotus countenance was rendered hard to look at by the lustre of the gems, lying on the hood of Sesha. (39)

He was effulgent like unto a hundred moons and ten thousand suns ; he was clad in a yellow raiment, bereft of all agitation, and bedecked with all sorts of jems. (40)

[He was] adorned with a crown of solar effulgence and two ear-rings. His two feet were being served by Lakshmi (Vishnu's consort) herself with her handsome

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* It means that the ocean was full of foam-crested waves.

† Perhaps the text means that there were many islands covered with forests in that ocean.

palms. He was being served on all sides by weapons assuming bodily forms. (41)

Having seen the slayer of Madhu possessed of lotus-like eyes, she adored him. Then touching the ground with her knees, she communicated [saying, (42)

"O god, by thee have I been sent down to the nether region, been upraised and placed in my proper place, O Vishnu, seeking the well-being of humanity. But who will sustain me now, O lord of deities?" Thus addressed by the goddess, the divine [Vishnu] gave vent to the [following] words:—(43—44)

"Persons, proficient in S'â-tras, and conversant with the rules of conduct of various Varnas (castes) and A'sramas (orders), will find out the means of sustaining you. Your charge has been made over to them." (45)

Thus accosted, Vasumati (earth) said to the God of gods:—"Do thou describe the eternal rules of conduct of [various] Varnas and A'sramas. I wish to hear of them from thee. Thou art my supreme refuge. (46)

"Salutation unto thee, O Master of all the deities, O destroyer of the host of celestial enemies, O Nârâyana, O lord of the universe, O holder of conch-shell and discus. (47)

"O lotus-navelled deity, O Hrishikesha, O thou of great strength and prowess, O thou who art beyond the range of the senses, O thou who art not to be easily understood, O thou the holder of the bow of horn; (48)

"O dreadful Boar,* O Govinda, O Ancient, O foremost of male beings, O thou having golden hairs, O thou having the universe for thy eyes, O thou having the sacrifice for thy form, O thou who art unmanifest; (49)

* This refers to the Boar incarnation of Vishnu described in the beginning of the chapter.

O body, O soul, O lord of the worlds, O thou living within waters, O Mantra, O carrier of Mantras, O thou who cannot be meditated upon, O thou of the form of Vedas and Vedângas ; (50)

O thou, the creator and destroyer of the entire universe, O thou conversant with all the forms of religion, O thou having virtue for thy form, O root of virtue, O giver of boons ; (51)

O Vishwaksena, O thou immortal, O thou of the form of the ether, O destroyer of Madhukaitabha, O thou greater than the space, O incomprehensible, O all, O giver of fearlessness unto all ; (52)

O thou adorable unto all, O sinless one, O thou, the delighter of life, O eternal, O creator of the universe, O delighter of the universe, O thou, the refuge of consciousness, O thou devoid of action ; (53)

O thou having seven heads, O lord of sacrifices, O great soul, O eternal, O undecaying, O thou the cause of the action of atoms, O thou who art fond of votaries, O Sanctifier ; (54)

Thou art the refuge of all the deities ; thou art the refuge of Brahmavâdins ; thou art the refuge, O Supreme Soul, of all those who are possessed of spiritual knowledge. (55)

I bow unto thee, O lord of the universe, [who art] certain, the lord of speech, the lord [of all], the benefactor of the Vedas and Brâhmanas, invincible, the source of wealth, the giver of wealth ; (56)

Who art endued with great Yoga-powers and strength, who hast the sky in his womb, who dost contain the luminous bodies, Vâsudeva, great-seated, lotus-eyed and undecaying ; (57)

Who art the preceptor of the celestials and Asuras,

the omnipresent lord, the master of all creations, who art of the universal form, four-armed and the creator of the creators of the universe. (58)

O thou, endued with spiritual powers, do thou describe unto me the eternal duties of the four Varnas, together with the esoteric meanings of the conduct of all the orders and their abridgments." (59)

Thus spoken to, the lord of the deities again said to Earth:—"Hear, O goddess, the eternal duties of the four Varnas, and the conduct of the orders, together with their esoteric interpretations and compendium, and of all those good and clever men, who will sustain thee: O thou of beautiful thighs, do thou sit on this most excellent golden throne. (60—61)

Seated at ease, do thou listen to me as I describe the religious duties." The Earth then listened to the duties described by Vishnu. (62)

CHAPTER II.

THE Bráhmanas, Kshatriyas, Vais'yas and S'udras are the four Varnas (castes). (1) Of them the foremost are the three, twice-born ones. (2) All their rites beginning with conception and ending in cremation [are performed] with Mantras. (3) Their duties:——to teach [is the duty] of the Bráhmanas; to use weapons is always the duty of the Kshatriya; to tend cattle [is the duty of] a Vais'ya; to serve the twice-born [is the duty of] a S'udra. To study and officiate as priests at sacrifices [are the duties of] the twice-born. (4)

Now about their means of sustenance:—To officiate at sacrifices and to accept presents [are the means of

livelihood] of a Bráhmana; to protect the earth is that of a Kshatriya; agriculture, tending cattle, trade, usury and collecting seeds [are those of] a Vais'ya; all the arts [are those of] a S'udra. (5) In times of difficulty the inferior callings [may be pursued by higher castes.] (6)

Forgiveness, truthfulness, self-control, purity, charity, restraint of senses, asbtention from injury, service of the elders, journeying on pilgrimage, mercy, simplicity, absence of avarice, adoration of the deities and Bráhmanas, and renunciation of envy are spoken of as the general duties (of all). (7—8)

CHAPTER III.

Now about the duties of the king. (1) To protect the subject, and to establish the various castes and orders in their respective duties [are his duties]. (2) The king shall live in a country, which abounds in forests, which is beneficial to the animals, which is full of corn, and which is largely peopled by Vais'yas and S'udras. (3) There he shall live in one of these forts, namely, sandy fort, human fort, earthen fort, watery fort, woody fort, and mountainous fort. (4) There he shall create governors of villages, governors of ten villages, governors of a hundred villages and governors of provinces. (5) The Governor of the village shall suppress the crimes of the village. (6) [If himself] unable, he shall communicate it to the Governor of ten villages (7) If he is unable, [he shall] communicate it to the Governor of a hundred villages. If he is unable, he shall communicate it to the Governor of the

Province. The Governor of the Province must suppress the crime by all means. (8) [The king] shall appoint trust-worthy agents in mines, in the collection of taxes, and in forests abounding in elephants. In religious rites [he shall engage] religious men; clever men, in monetary transactions; heroes, in conducting battles; dreadful men, in dreadful affairs; and eunuchs, in [the protection of] women. (9)

Every year, he shall collect from his subjects, as revenue, one sixth of the paddy; similarly, in respect of all food grain; (10) two per cent on animals, gold and clothes; (11) one sixth of meat, honey, clarified butter, medicinal herbs, scents, flowers, fruits, timbers, leaves, deer-skins, earthen vessels (baked), unbaked earthen vessels, and bamboo works. (12) He shall not collect revenue from Bráhmanas, for they give virtue as tax unto the king. (13) The king takes one sixth share of the virtue and iniquity of all his subjects. (14) He shall collect one tenth [of the profit] of indigenous articles as duty, and one twentieth of that on imported articles. (15) He shall confiscate all goods, if one evades [payment] at the place where duty is collected. (16)

The artizans, those who live by handi-craft, and the S'udras shall do one work for the king, every month. (17) The master, ministers, forts, treasury, army, kingdom and allies form *Prakriti* [in the aggregate]. [The king shall] kill him, who obstructs all [or one] of these. (18—19) He shall keep spies, as his eyes, in his own kingdom, as well as in those of others. (20) He shall adore the pious. (21) He shall destroy the wicked (22)

He shall apply, in proper times and to proper persons, [the measures of] conciliation, dissension, bribe and punishment—to [kings who are] enemies, to friends, [to

those who are] neither friends nor foes, and to those [who] may be either friends or enemies. (23) He shall resort, in proper times, to alliance, war, military expedition, halt, maintaining a post against an enemy, seeking shelter and duplicity. (24) He shall undertake a military expedition either in [the month of] Chaitra (March) or Agraháyana (October, November), or when the enemy is in difficulty. (25) When an enemy's country is brought under subjection, he shall not suppress the established laws and usage. (26) When attacked by an enemy, he shall protect his kingdom by all means. (27) There is no religion higher for a king than his renunciation of body in a battle. (28)

Those, who are killed for protecting kine, Bráhmanas, King, friends, wealth, wives or their lives, enjoy the celestial region; and so do they, [who die] for preventing intermixture of castes. (29) When an enemy's kingdom is brought under his possession, the king shall instate on the throne one of the previous royal family. (30) He shall not erradicate a royal family. [He shall bring a king] from a royal family from elsewhere. (31) He shall not be addicted to hunting, gambling, women and drinking (32) He shall not demolish the forts or gate-ways [of a newly-acquired kingdom]. (33) He shall not make gifts unto unworthy persons. (34) He shall take all from the mines. (35) Having obtained a hidden treasure, the master whereof is not known, he shall give half of it unto the Bráhmanas, and deposit the other half in his treasury. (36) Having obtained a hidden treasure, a Bráhmana may himself appropriate all. (37) A Kshatriya shall make over to the king one fourth, to the Bráhmanas one fourth, and shall himself take the half. (38) A Vais'ya shall make over one

fourth to the king, half to the Bráhmanas, and himself take one fourth. (39) Having divided the found treasure into twelve parts, a S'udra shall make over to the king five parts, to the Bráhmanas another five parts, and shall himself take the latter two. (40) The king shall confiscate the entire [property of the person], who does not communicate the report of such a find. (41)

Even from what is hidden by one's-self, [all the other castes], except the Bráhmanas, shall make over one of such twelve parts to the king. (42) If one declares what is hidden by another as that hidden by himself, he shall suffer penalty to that extent. (43) The king shall protect the property of a minor, orphan or a woman. (44) Recovering the property stolen by a thief, he shall make it over to the various castes. (45) If he does not get it, he shall make good the loss [of the owner] from his own treasury. (46) He shall pacify evil portends by benedictory rites. (47) Daily, with weapons, he shall avert the attack of a foreign army. (48) He shall elect as a priest one, who is well-versed in the Vedas, History and Religious codes, who is born in a good family, of full-grown limbs and given to asceticism, and those as ministers, who are pure, shorn of avarice, careful and capable. (49) Assisted by learned Bráhmanas, he himself shall look after the administration of justice. (50) Or he shall appoint a Bráhmana in the administration of justice. (51) Those, who are born in good families, have gone through the initiatory rites, practise religious observances, and treat friends and enemies equally, and who can not be won over by suitors by appealing to their desire, anger, fear or avarice, are to be appointed by the king as his councillors. (52) In all his works, the king is under

those, who make prognostication of the year. (53) The king shall always adore the deities and the Bráhmanas. (54) He shall serve the aged people and celebrate sacrifices. (55) Within his territory, no Bráhmana shall live hungry; nor shall any one else who is given to the performance of good works. (56) He shall make gifts of lands unto the Bráhmanas. (57) On asking, either on parchment or on a copper-plate, he shall make the deed of gift, mentioning the names of three generations of those to whom [such gifts are made], [of three generations] of his own family, the measurement and the boundaries, stamped with his own seal, for the information of the succeeding kings. (58) He shall not misappropriate the lands given by another. (59) He shall make over all sorts of valuable articles unto the Bráhmanas. (60) He shall protect his own self by all means. (61) He shall be handsome to look at, and must know the *mantras*, destructive of impediments and diseases. He shall not enjoy an article without first examining it. (62) He shall always smile before speaking. (63) He shall not brow-beat even one, who is condemned to death. (64) He shall administer punishment unto those who deserve it, proportionate to their guilt. (65) He shall properly create [forms of] punishment. (66) He shall not forgive any one for his second offence. One, who does not follow his duty, can not escape without being punished by the king.

The subjects of the kingdom, where the blue-colored, blood-eyed Punishment stalks fearlessly, flourish, if the king sees all properly. (67)

He shall mete out just punishment in his own kingdom, and administer harsh chastisement unto the enemies [so long they are not subdued]. He shall be

open-minded unto his friends and forgiving unto the Bráhmanas. (68)

The fame of the king, who acts thus, even if he lives by gathering grains, spreads in this world, like drops of oil in water. (69)

The king, who is happy in the happiness of his subjects and is sorry in their sorrow, is endued with fame in this world and becomes glorious in the celestial region, after death. (70)

CHAPTER IV.

THE dust that is seen in the solar rays passing through a latticed window is known as *Trasarenu*. (1) Eight *Trasarenus* make one *likshâ*. (2) Three of them make one *Râja-sarshapa* (3) Three of them make one *Gaura-sarshapa*. (4) Six of them [make] one *Yavah*. (5) Three of them make one *Krishmalam*; (6) five of them, one *Mâsha*. (7) Twelve of them make one *akshârdha*. (8) One *akshârdha* and four *Mâshas* [make] one *Suvarna*. (9) Four *Suvarnas* [make] one *Nishka*. (10) Two *Krishmalas* of equal weight make one *Rupyamâshaka*. (11) Sixteen of them [make] one *Dharana*. (12) One *Karsha* of copper is called *Kârshapana*. (13) Two hundred and fifty *panas* make one *prathama* (first) *Sâhasa*; the middle is known to consist of five hundred and the best of a thousand [*panas*] (14)

CHAPTER V.

ALL the Mahápátakins (great sinners), save the Bráhmanas, are subject to capital punishment. (1) There is no corporeal punishment for a Bráhmana. (2) [The king shall] banish a Bráhmana from his own country after having marked his limb. (3) In case of a Bráhmanicide, a headless figure shall be painted on his forehead. (4) For drinking spirituous liquor, the emblem of wine [shall be painted]; (5) in theft, a dog; (6) in violating a preceptor's bed, the female organ. (7) In any other crime deserving a capital punishment, [the king] shall banish him without confiscating his wealth and inflicting any bodily punishment. (8) The king shall destroy those, who govern unjustly or fraudulently, those who make forged documents, those who administer poison, the incendiaries, the robbers, and the murderers of women, children and men; (9—11) those, who pilfer rice, more than ten pitchers in quantity; (12) those who steal gold, silver, etc., of more than one hundred *palas* in weight; (13) those, who without being born in a royal family, desire for a kingdom; (14) those, who break down bridges; (15) Those who give shelter and food to robbers, (16) except when the king is unable [to suppress them]; (17) those women who are not under the control of their husbands and those who commit adultery. (18) [The king] shall cut off that limb of an inferior caste with which he strikes the body of a superior one. (19) If one (*i.e.*, a low-caste man) sits on the same seat [with a superior caste] he, having his hip branded, shall be banished. (20) If he spits, his lips shall be cut off. (21) If he passes wind, his buttocks shall be cut off. (22) If he villifies, his

tongue shall be cut off. If one delivers religious instructions with haughtiness, the king shall pour hot oil into his mouth. (25—24) If one recites another's name and caste with a malicious intention, a rod, ten fingers [in length,] shall be put into his mouth. (25) He, who, though well read in the Scriptures, speaks falsely of his country, caste and deeds, shall be fined two hundred *panas*. (26) If a man calls a deaf or a lame man as such, he shall be fined a hundred *Kârshapanas*. (27) By vilifying elders, [one shall be fined] a hundred *Kârshapanas*. (28) If one vilifies another for being out-casted, he shall [pay] the highest fine. (29) If of minor sins, [he shall pay] the middling fine. (30) [The same penalty holds good in cases of] vilifying Bráhmanas, learned in the three Vedas, or guilds. (31) [To vilify] villages or countries [involves] the highest fine. (32) To vilify by using abusive words [involves a fine] of a hundred *Kárshapana*. (33)

To abuse one's mother [involves] the highest fine. (34) By vilifying [ones] own caste, [one] shall be fined twelve *panas*. (35) By vilifying an inferior caste, [one] shall be fined six *panas*. (36) In the vilification of a higher or of the same caste for sufficient reason thereof, the punishment is the same (*i.e.*, six *panas* or three *Kârshapanas*. (37—38) The same punishment holds good in case of using offensive language. (39) Highest fine is the penalty for knowing another's wife of the same caste. (40) [The penalty] for knowing a woman of an inferior caste is of the intermediate [form]. (41) [The same] for holding intercourse with a cow. (42) Capital punishment is laid down for knowing an out-caste. (43) For [holding sexual intercourse] with an animal the penalty is [a fine of]

a hundred *Karsha panas.* (44) [The same is the punishment] for one, who gives away a maiden in marriage without mentioning her defects. (45) He shall have to maintain her [also]. (46) By speaking of a maiden, who has no defects, as one having them, [one shall have to pay the highest fine. (47) The slayer of an elephant, horse, or a camel shall have one hand and one foot cut off. (48) [The same is the penalty] for one, who sells forbidden meat. (49) The slayer of any domesticated animal shall be fined a hundred *Karsha panas.* (50) He shall pay the price [of the animal] to its owner. (51) The slayer of wild animals shall be fined fifty *Karsha panas.* (52) The killer of birds and fishes shall be fined ten *Karsha panas.* (53) The killer worms shall be fined one *Karsha panam.* (54) The hewer of fruit-bearing trees shall be punished with the highest fine; (55) the hewer of flower trees, with an intermediate fine. (56) The hewer of creepers and groves [shall be fined] a hundred *Karsha panas.* (57) The destroyer of grass [shall be fined] one [*Karsha panam.*] (58) They shall all have to pay compensation to the owners. (59) For striking [another] with hand [one shall be fined] ten *Karsha panas.* (60) [For striking another] with foot, [he shall be fined] twenty *Karsha panas.*] (61) For striking with a wood [the punishment is] the lowest fine. (62) [By striking] with a stone [the punishment is] the intermediate fine. (63) With a weapon [the penalty] is the highest fine. (64) For pulling another by the foot, hair, cloth or hands one shall be fined ten *panas.* (65) For inflicting pain on another without blood-shed, [one shall be fined] thirty-two *panas.* (66) If with blood, [the fine shall be] sixty-four [*panas*]. (67) The intermediate form [of fine is the penalty in cases of] breaking fingers, feet, or teeth,

and the cutting of ears and nose. (68) [The same is the penalty] when a blow is inflicted which stops movement, eating and speaking. (69) The highest fine is the penalty for injury to eyes, neck, arms, thighs or shoulders. (70) The king shall never free from fetters one who pierces another man's eyes. (71) Or he shall make him so (*i. e.*, pull out both his eyes). (72) Each [of the strikers] shall be punished with double penalty where many [persons] strike one [man]. (73) [The same is the penalty for] those, who, when piteously appealed to [by the person so struck], stand close by, or go away with indifference. (74) All male persons, inflicting such injuries, shall pay the charges, necessary to get the wound healed up. (75) [The same is the penalty for those], who strike domesticated animals. (76) The pilferer of a cow, horse, camel or elephant shall be made one-handed and one-footed. (77) For stealing goat one shall be made one-handed. (78) One, who steals rice, should be made to pay eleven times [the quantity stolen]. (79) The same is the penalty] for the pilferer of [other] food grains. (80) He, who steals gold or silver, more than fifty *palas* in weight, or more than fifty pieces of fine cloth, shall be made fingerless. (81)

A fine of eleven times [its value] is the penalty [for stealing an article] of lesser value. (82) Three times the value of each article, stolen, is the penalty for stealing thread, cotton, cow-dung, molasses, curd, milk, buttermilk, salt, earth, ashes, birds, fish, clarified butter, oil, meat, honey, a vessel made of thin bamboo splits, an earthen vessel, or an iron vessel. (83) [The same is the penalty] for stealing cooked food. (84) Five *Krishmalas* form the fine for stealing flowers, green shrubs, winding plants, creepers, and leaves. (85) [The same is the fine for stealing] green vegetables, roots and fruits.

(86) The first form of punishment holds good for stealing gems. (87) The stealer of articles, not mentioned [in a Law-code], [shall be made to pay a fine], equal to the value [of the article, stolen]. (88) All the stolen articles shall be returned to the owner. (89) Thereupon, proper punishment shall be inflicted [upon the thieves]. (90) He, who does not accord a way to those to whom a way should be given, shall be fined twenty-five *Karshapanas*. (91) [The same fine is the penalty] for not giving a seat to him, who is worthy of a seat. (92) [The same fine is the penalty] for not offering adoration to him, who is worthy of adoration. (93) [The same fine is the penalty for] inviting another Brâhmana by superseding a neighbouring one. (94) [The same is the penalty] for not feeding [a man] after having invited him. (95) If after saying 'so be it,' on being invited, one does not take one's meals, one shall [pay a fine of a gold Mâsha] and give double the quantity of the food to the inviter. (96) One, who contaminates a Brâhmana by giving him interdicted food, [shall pay a fine of] sixteen gold coins. (97) [He shall pay a fine of] a hundred [gold coins for giving food] that takes away his caste. (98) [Those, who give] wines, shall be killed. (99) Half [of that is the fine] for contaminating a Kshatriya. (100) Half [of the latter is the fine] for contaminating a Vais'ya. (101) The lowest fine [is for] contaminating a S'udra. (102) A man belonging to a caste that is not touched, and willingly touching the three [higher] castes, shall be killed. (103) One shall drive away, with the branch of a tree, a woman in her menses, if she so touches [others]. (104) He, who passes urine or excreta on a high-road, in a garden, or near a water-reservoir, shall be fined a hundred *panas*. (105) He shall remove those impurities. (106) The second form of fine is the penalty for him, who makes a hole in

another's house, ground, or wall. (107) He shall fill them up. (108) For throwing injurious articles in another's house [one shall pay a fine of] a hundred *panas*. (109) He who conceals (*i.e.*, *misappropriates*) a public property [shall pay the same fine.] (110) He, who does not give what has been sent for another, [shall pay the same fine.] (111)

Of father, son, preceptor, sacrificer (disciple) and priest, he who forsakes another, who is not out-casted, [shall pay the same fine.] (112) One shall not forsake them. (113) [The same is the fine for] him, who feeds S'udra mendicants at rites for the departed manes and celestials. (114) [The same penalty is] for him, who performs works which he is not entitled to do. (115) [The same penalty is] for him, who opens a locked house. (116) [The same penalty is for him], who swears without being asked to do so. (117) [The same penalty is for him], who cuts off the organ of a beast. (118) [A fine of] ten *panas* is the penalty for witnesses in a dispute between a father and a son. (119) The highest fine [is the penalty] for those, who create such dissensions from behind. (120) [The same is the penalty for those], who falsify weights or measures [of trade]. (121) [The same is for those], who speak of articles of correct weight as being of false weight. (122) [The same is for] him, who sells an imitation article for a genuine one. (123) [The same is the penalty for] those, who boycott commodities of trade (for purchasing them cheap), [as well as for those] who buy them cheap and sell them at a higher rate. (124) Each seller [shall be so fined.] (125) He, who, after taking the value of a commodity, does not give it, shall be made to make it over with interest. (126) The king shall punish him [with a fine of] a hundred *panas*. (127) For not taking

delivery of a purchased article, the purchaser shall have to suffer the loss, [if the article is accidentally destroyed.] (128) If one sells an article interdicted [for sale] by the king, it shall be confiscated. (129) If one, engaged [in collecting the duty on river-born articles, realizes the duty on land-born commodities, one shall be punished] [with a fine of] ten *panas*. (130) If one, engaged in collecting duty on articles carried by boats, realizes the same from a religious student, hermit, ascetic, a pregnant woman, or one who is so-journeying to a place of pilgrimage, [one shall be punished with the same fine.] (131) It shall be refunded to them. (132) He, who plays with false dice in a game of] dice, shall have his hand cut off. (133) The best part [*i.e.*, the thumb and fore-finger] shall be cut off [from the hands of those], who play fraudulently [in a game of dice.] (134) The hands of a pick-pocket shall be cut off. (135) It shall be the fault of the keeper, if he does not come when a cow is killed by a wolf in the day time. (136) He shall pay the price of the animal, so killed, to its owner. (137) One, milching [a cow], without) the permission of its owner, shall pay a fine of twenty-five *Karshapanas*. (138)

If a bufallo destroys corn, its keeper shall be punished with [a fine of] eight *Máshas*. (139) In the absence of a keeper, the owner [shall be punished.] (140) [The same is the fine in the case of a] horse, camel, or ass. (141) Half [of that fine is in the similar case of] a cow. (142). Half of that [is for[a goat. (143) Double is the fine, if [those animals] sit, after eating [the crop]. (144) In every case the value of the crop, damaged, [shall be paid] to the owner. (145) There is no wrong [if they graze] on a road, in a village, or in an enclosed pasture land.

(146) [Nor if they do so] in a land, which is not fenced. (147) [There will be no wrong if they graze] for a short while. (148) [There will be no wrong], if most excellent bulls, and kine that have recently given birth to young ones, [graze]. (149) The highest fine is the penalty for him, who engages a higher caste in his service. (150) He, who has given up the life of a religious mendicant, shall serve the king. (151) If a servant gives up his service before the termination of the full period of contract, he shall have to refund the entire money [paid to him]. (152) He shall pay a fine of a hundred *panas* to the king. (153) He shall make good the loss to the owner caused by his own negligence and not by accident. (154) If a master discharges a servant before the full period of contract is over, he shall have to pay the entire [amount of] wages. (155) [He shall pay] a hundred *panas* to the king, but not when the servant is charged with neglecting his duty. (156) He, who makes over to another a maiden who has been betrothed to one, shall be punished like a thief, except when some defect is found in the bride-groom. (157) [The same is the penalty for him], who forsakes his wife without any fault. (158) If one unknowingly and openly buys another's article, he is not culpable of any offence. (159) The owner shall get back the article. (160) If one buys [an article] secretly and at a lesser price, both the buyer and the seller shall be punished as thieves. (161) The stealer of a public property shall be banished. (162 [The same is the punishment for him, who transgresses any common law. (163) He, who misappropriates a property that is deposited with [him, shall be made to return it to the owner with interest. (164) And he shall be punished by the king as a thief. (165) He, who calls an article that is not pledged as one pledged, [shall be equally

punished. (166) Having punished him, who destroys a boundary mark, [the king] shall again have the boundary marked. (167) One, who makes another out-casted, by giving him interdicted food, shall be banished. (168) One, who sells forbidden food and articles that should not be sold, [shall be similarly punished]. (169) The highest money-penalty shall be inflicted on him, who breaks an idol. (170) A physician, by falsely treating persons of higher order, [shall be punished with the higher fine. (171)

[By so treating] middle-class men, [he shall be punished with a fine of the] second form. (172) The lowest fine [is] when he so treats low-class people. (173) Having chastised him who does not give a promised article, [the king] shall inflict the lowest fine [on a man]. (174) Every thing belonging to a false witness shall be confiscated. (175) [The same is the penalty] for members [of a council] who live on bribes. (176) He, who takes per force from another a plot of land, measuring a *go-charma*, and gives it away, shall be killed. (177) If it is less than that, he shall be punished with a fine of sixteen gold coins. (178) Whether small or big the plot of land, the produce of which one enjoys for one full year, is called *gocharma*. (179)

If two men dispute over a property which is pledged with them, the final decree is for him, who [proves] possession without any force. (180) If one is in the full possession of a property, the acquisition and the possession of which [is proved], the possessor shall retain it; it shall never be taken away [by another.] (181) The right of a son to the property, which had been legally in the possession of his father, shall never be questioned, after his demise, for he has obtained that [property] by succession. (182) Even in the absence of any written

document, the fourth generation shall obtain what had been legally in the possession of three generations. (183) For slaying animals with nails, or those with tusks, or those with horns, or robbers, elephants, or horses, the destroyer shall not be charged with any offence. (184) Without any consideration whatsoever, one may slay his precepter, a boy, an old man, or a Bráhmana greatly read in the S'ruti, if he approaches him with a view to kill him. (185) A man commits no offence by secretly or openly slaying one who attempts to murder [him]; for [such an action] provokes his anger. (186) One, who takes up a sword [to kill another], one who administers poison, an incendiary, one who raises up his hand for imprecating a curse, one who attempts to kill another by an *Atharvan* rite, one who charges another falsely with murder before the king, and one who ravishes another's wife are the seven *A'tatâyins*. [Besides these], those, who destroy fame, wealth and religious rites, [are also called *A'tatâyins*.] (187—188) O Dharani, all the forms of punishment for all crimes have thus been very extensively described by me unto thee. (189) In other crimes, [which have not been mentioned], the king, after learning the caste, position and age of the delinquent and consulting with the Brahmanas, shall administer punishment. (190) He, who lets go a person, who deserves punishment, shal bear double penalty; and similarly, that wretch of a man, who punishes one who does not deserve any punishment. (191) That king is entitled to go to the region of Indra, in whose city there is no thief, no adulterer, no person who gives vent to unpleasant words, no desperado, or law-breaker. (192)

CHAPTER VI.

A CREDITOR shall take from the borrower the entire amount of the money *i.e*, capital lent by him. (1) Every month, according to the order of caste, [he shall take] two, three, four, or five per cent [as interest]. (2) All the castes shall pay the interest as promised by them. (3) If there is no definite agreement, one shall, after the expiry of a year, [pay the interest] as sanctioned by Law. (4) No interest shall run, if the article pledged is enjoyed [by the creditor] (5) The creditor shall make good the mortgaged article, if it is destroyed, except by an accident or through the oppression of the king. (6) Even if the maximum amount of interest is paid, the mortgaged article, if it is immovable, [shall not be returned], unless there is an agreement to that effect. (7—8) [The creditor] shall return the immovable property, that is mortgaged with him for the realisation of the interest, after the payment of the[said] interest. (9) If the creditor does not accept the money, offered, when it is returned no interest shall run thereon. (10) The highest accumulation of interest on gold is double [the capital]. (11) That on paddy is three-fold. (12) That on cloth is four-fold. (13) That on oily substances is eight-fold. (14) A young one [should be given as interest in case of a loan] of female animal. (15) Endless is the accumulation [of interest] on drugs or enzymes used to cause fermentation in the manufacture of wine, on cotton, thread, on hide, on weapons, on bricks, and cinders. (16) Double [is the accumulation] on articles not mentioned [in the Code]. (17) The king shall not say anything when [the creditor] attempts by any means to realize the money advanced. (18) When forced to pay [the money if the debtor] goes to the king, [the latter] shall punish him with a fine] equal [to the capital]. (19) If the

creditor goes to the king and proves the loan, the debtor shall pay one twentieth part [to the king]. (20—21) [If a debtor] denies the debt entirely, and if one is proved, he must pay all. (22) There are three ways of proving a debt, *viz.*, written document, writer, and affirmation on oath (23) What is taken before a witness, shall be returned before a witness. (24) When full satisfaction of a witten document is entered, it shall be torn off. (25) when a part payment is made, and if the [original] written document is not near at hand, the creditor shall give a receipt written in his own hand (26) If the debtor dies, or becomes a religious mendicant, or leaves his home for an unknown country, his son or grand-son stands bound to repay it, for twelve years. (27) Afterwards [they are not legally bound to pay it], if they do not wish it. (28) One, who inherits the property of a person, whether he is sonless or has a son, shall liquidate his debt. (29) One, who takes the wife of a person having no property, [shall pay] his debt. (30) (A woman shall not pay the debt contracted by her husband or herself. (31) The father shall not pay the debt contracted by his son. (32—33) The survivor shall pay the debt made by the members of a joint-family (34) [One shall pay] the paternal debt [from the property] of one's brothers, living jointly. (35) And if partitioned, they shall pay [the debt] proportionate to their respective shares. (36) The debt [contracted] by the wives of milk-men, wine-sellers, washermen and hunters their husbands shall repay. (37) [Debt] orally made shall be discharged by any member of the family. (38) Any debt contracted for the maintenance of the members of a family should be paid by any member. (39)* The husband or sons shall

* See Yájnawalkya, Chapter II, Sloka 54.

not pay a debt contracted by a woman. If having taken a loan with a promise, "I shall repay it as such [*i.e.* the capital only] tomorrow," one does not repay it out of avarice, [the creditor] shall get the interest. (40)

Surety is sanctioned in *Darsana* (presentation,) *pratyaya* (creating confidence) and *Dâna* (giving.) The first two sureties, if their statements prove false, must be compelled to repay the money: and even the sons of him, who undertakes to repay the money himself, [are to repay the money] after his demise. (41) If there are many sureties they shall have to repay the money according to the extent of their respective shares. And in the absence of explicit terms, the will of the creditor shall prevail. (42) A debtor must pay double the amount, which a surety, pressed by the creditor, pays to him [on debtor's behalf. (43)

CHAPTER VII.

NOW there are three classes of written documents (1) [They are] attested by the king, attested by [an independent] witness, and unattested by any witness. (2). A *Râjasâkshika* [attested by the king] [document] is one which is written by a clerk appointed by the Court, and stamped with his finger-prints by the Head of the Department. (3) A document, written at any place, and by any body, marked with the finger prints of witnesses, [is one] having witnesses. (4) A document] written in one's own hand [requires no witness. (5) A document executed by force is not valid. (6) All documents fraudulently executed are [not valid] (7) [A document], which is attested with finger prints by witnesses, who are considered disqualified either for natural

weakness [old age] etc., or bad deeds is not vaild even though it is attested by a witness. (8) [A document] written by such [a disqualified man] is also invalid. (9) [Likewise is a document] executed by a woman, by a boy, by one dependent on another, by an insane person, or by one terrorized or beaten. (10) [A document], which is not hostile to the established usage of the country, stamped with clear marks, and written in distinct and clear letters, is to be treated as an evidence. (11) A doubtful document shall be examined by the letters, by the seal affixed thereto, and by page-marks, arguments and a copy of similar writing. (12) In a case, where a debtor, a creditor, a witness, or a writer dies, the document shall be proved by his own hand-writing or mark. (13)

CHAPTER VIII.

NOW about those, who [can not be cited as witnesses.] (1) The king, a S'rotriya, a religious mendicant, a cheat, a thief, a dependant, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an out-caste, a hungry man, one stricken with thirst, one addicted to vices of gambling etc., and one blinded by attachment [shall never be cited as witnesses.] (2) An enemy, a friend, one counted with the transactors (creditors), one who performs actions hostile to the order to which he belongs, one whose blemishes have been found out, and those who help [the transactors shall never be cited as witnesses.] (3) He, who, without being cited as a witness, speaks something, [is not to be treated as a witness.] (4) So

is the only one witness. (5) In cases of theft, robbery, vilification, striking and adultery the witnesses shall not be examined.* (6)

Now about witnesses. (7) Persons born in good families, persons endued with good character, those possessed of riches, those who celebrate sacrifices, those who are engaged in ascetic austerities, those who have sons, those who are conversant with Religious Codes, those who have studied the Vedas, the truthful, and those who are well-read in the three forms of learning [shall be cited] as witnesses. (8) Even one man, possessed of accomplishments mentioned before and approved by both the parties, [may be cited as a witness.] (9) Of the two contending parties, the witnesses of the complainant shall be first examined. (10) If for some business the plaintiff's party be weak then those of the defendant shall be examined. (11) If any witness, who has been called, be dead or goes to another country, those, who know what he would have said, should give evidence. (12) A witness is one who has seen or heard [a thing] directly. (13) The witnesses are purified by truth. (14) In a case which involves the death of a Brahmachârin [he is purified] by untruth.† (15) For the purification thereof a twice-born person shall offer oblations to the fire with the *Kushmânda Mantras*. (16) By fasting for a day a S'udra shall give morsels of food to ten kine. (17) He whose face is naturally discoloured and who makes contradictory statements is to be treated as a false witness. (18) Having called the witnesses after sun-rise and made them take oath

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* *i.e*, no distinction shall be made, even those such as the king, etc., who are excluded from the list, shall be called as witnesses.

† The purport of the sloka is:—In a case where by speaking truth a Brahmachárin is killed, a witness may speak untruth.

[the Judge] shall question [them.] (19) He shall] accost a Brâhmana [saying] "say." (20) [He shall ask] a Kshatriya [saying,] "Tell the truth." (21) [He shall ask] a Vais'ya [to swear by] cow, seeds and gold.* (22) and ask] a S'udra [to swear by] heinous crimes.† (23) The regions, which are for the *Mahâpâtakins* (great sinners) and those which are for persons guilty of minor sins, are for the false witnesses. (24—25) [To give false evidence] destroys all virtues acquired in the period intervening between life and death. (26) The sun sheds its rays by truth. (27) The moon shines by truth. (28) The wind blows by truth. (29) The earth sustains [the load] by truth. (30) The water exists by truth. (31) The fire exists by truth. (32) The sky [exists] by truth. (33) The Devas [exist] by truth. (34) The sacrifices [exist] by truth. (35)

A thousand horse-sacrifices and truth being weighed in one scale truth becomes heavier than a thousand horse-sacrifices. (36)

Those, who knowing about a matter, remain silent while giving evidence, shall be equally guilty as false witnesses, and likewise punished. The king shall examine the witnesses in the order of their castes. (37) He, whose witnesses, after taking oath, shall speak the truth, shall come off victorious. Certain is his defeat, whose [witnesses] speak otherwise. (38) If the witnesses vary the king shall accept the evidence of the majority. If there be an equal number [he shall accept] the statement of those of higher accomplishments, and of the foremost of the twice-born ones if they are equally accomplished. (39)

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* *i.e.*, Cow, seed, and gold will yield nothing for him, if he speaks falsehood. This is an oath intended to terrorize a Vais'ya.

† The Judge shall put the threat before a S'udra, saying that he shall be visited by the direst possible sin, if he speaks falsehood.

In every dispute where a false witness speaks an untruth the cause of action shall cease then and there and what is done shall be treated as what is not done. 40)

CHAPTER IX.

NOW about the administering of oath. (1) In case of high treason and robbery [the Judge] may give oath according to his pleasure. (2)

In cases of mortgage and theft [the oath] shall be regarding the quantity of the value. (3) In all monetary transactions [the king] shall put down gold as the standard of valuation. (4) If the value of an article be less than a *Krishmala*, a *S'udra* shall be made to take oath with a *Durvâ* in his hand; (5) if it is less than two *Krishmalas*, with sesame in his hands; (6) if less than three *Krishmalas*, with silver in his hand; (7) if less than four *Krishmalas*, with gold in his hands; (8) if less than five *Krishmalas*, with earth raised by a plough in his hands. (9) If the value is less than a half gold coin a S'udra shall be given a *Kosha* (ordeal). (10) If it is more than that, *Tulâ* (ordeal of weight), fire, water, or poison, any of these shall be given according to the position of the person [guilty]. (11) If the value be double of what has been mentioned a Vais'ya shall be made to take an oath. (12) If it is three-fold a Kshatriya [shall be made to talk an oath]. (13) If it is four-fold a Brâhmaṇa shall be made to go through a *Kosha* (ordeal). (14) [None] shall give a Brâhmaṇa a *Kosha* (a trial by ordeal). (15) Except creating confidence in future and with no other object, a Brâhmaṇa shall be made to go through an ordeal. (16) In the place of an

ordeal a Brâhmaṇa [shall take an oath] with earth, raised by a plough, in his hands. (17) Even if the value be less, a person, who had been guilty of some previous crime, shall be made to take one of the higher oaths. (18) Even in greater necessity, one, who is known amongst good men as one of excellent character, [shall not be made to take oaths. (19) The complainant shall make a covenant that he shall be punished if the charge fails. (20) The accused too shall take oath. (21) In cases of high treason and robbery one shall have to take oath even if he undertakes to be punished in case of the charge not being proved. (22) *Tulâ* or the ordeal of weight shall be administered to women, Brâhmaṇas, to those of defective limbs and to weak and diseased persons. (23) That *Tulâ* shall not take place when the wind blows (24) The ordeal of fire shall not be administered to one suffering from leprosy, to a weak man and to an iron-smith. (25) [It shall not take place] in autumn or summer. (26) Poison shall not be administered to one suffering from leprosy, to one suffering from Pittam and a Brâhmaṇa. (27) [It shall not take place] in the rainy season. (28) The [ordeal by] water shall not be administered to persons afflicted with phlegm, to the timid, to the asthmatic, nor to those who earn their livelihood by water. (29) Nor during Hemanta and Sisira (from middle of November to middle of March.) (30) The ordeal must not be administered to atheists. (31) Nor when the country is stricken with disease or pestilence. (32) [The judge] shall summon the defendant at sun-rise, after having fasted on the previous day and bathed with his clothes on and make him go through all the ordeals in the presence of the gods and Brâhmaṇas. (33)

CHAPTER X.

Now about the ordeal by balance. (1) [The scale-tongue] shall be four *Hastas* (cubits) above the ground, and two *Hastas* long. (2) The beam of the balance shall be made of substantial wood, five *Hastas* long, and the two scales must be suspended from its two ends. (3) One of goldsmiths or braziers should make it equal on both sides. (4) [They shall] put the person [accused] into one scale and a stone or some other [article] of the same weight into the other. (5) The equivalent and the man having been equally weighed and well marked, the man should be made to get down. (6) [The judge] shall take the scale by oath; (7) so will the person who will hold it. (8)

The places, which are ordained in the Smriti for the murderers of Brâhmaṇas, or for false witnesses, are for the person, who, appointed to look after the weighing, acts fraudulently. (9)

Thou, O balance, art called Dharma (justice or equity). Thou, O *Dhâta* (ordainer), knowest what mortals do not comprehend. (10)

Being charged with a legal offence, this man is being weighed in thee. Therefore, it behoves thee to deliver him lawfully from this dubious position. (11)

Thereupon, [the judge shall] have him placed into the scale again. If he rises with it, he is freed from the charge, according to the law. (12)

In cases of the strings bursting or the beam breaking, [the judge] shall place the man again into the scale. The knowledge shoud be so very positive as to arrive at a just determination. (13)

CHAPTER XI.

Now about the ordeal by fire. (1) He must make seven circles, each, sixteen fingers in breadth, the intervening space being of the same breadth. (2) Thereupon, [the judge shall place seven fig-leaves into both the palms, of the hands of the accused [about to perform the ordeal], who shall turn his face towards the east and stretch out both the arms. (3) Those [leaves] and both the hands he must bind with a thread. (4) Then he must put into his hands a red-hot iron-ball, fifty *Palas* in weight and smooth. (5) Taking it up [the person] shall pass through the circles, stepping the ground neither very hurriedly nor very slowly. (6) Thereupon, having got beyond the seventh circle, he shall put down the iron-ball on the ground. (7)

A man, whose hands are burnt in any place, shall be considered guilty; but if they remain wholly unburnt, he shall be declared innocent. (8)

If he lets drop the ball from fear, or if it is doubtful whether he is burnt or not, [the man] shall be made to take up the iron ball again, on account of the defect of the ordeal. (9)

[At the beginning, the judge] shall cause the person to rub some rice in his hands and then shall notice [carefully whether there is any mark]; then consecrating the iron-ball with the *mantram*, he shall place it into his hand. (10)

"Thou, O fire, livest in the minds of all creatures, like a witness. O fire, thou knowest what mortals do not comprehend. (11)

"This man, being charged with a legal offence, wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (12)

CHAPTER XII.

Now about [the ordeal by] water. (1) [The accused shall enter] water, which is free from mud, aquatic plants, vicious animals, fish, leeches and others. (2) The water having been consecrated with *mantrams*, he shall enter it, which will be navel-deep, holding the knees of another man, who is neither a friend nor an enemy, and dive into it. (3) Directly another man must shoot an arrow from a bow, which must be neither too strong nor too weak. (4) Another man shall fetch it speedily. (5)

He, who shall not be visible in the meantime, shall be declared innocent, otherwise even if one limb becomes visible, he shall be deemed guilty. (6)

Thou water livest in the minds of all creatures as a witness. O water, thou knowest what mortals do not comprehend. (7)

This man, charged with a legal offence, dives into thee; it behoves thee, forsooth, to deliver him from this doubtful position. (8)

CHAPTER XIII.

Now about [the ordeal by] poison. (1) Any [other] poison must not be given, (2) save that obtained from the Sringa plants, which grow on the Himalayas. (3) Of this [the judge] shall give seven grains, mixed with clarified butter, to the accused. (4)

If the poison is digested easily without violent symptoms, [the judge], knowing him innocent, shall discharge him at the end of the day. (5)

On account of thy poisonous and harmful nature, thou art dreadful unto all creatures; O poison, thou knowest what mortals do not comprehend. (6)

Charged with a legal offence, this man wishes to be cleared from guilt. It behoves thee, forsooth, to deliver him from this doubtful position. (7)

CHAPTER XIV.

Now about [the ordeal] by *Kosha* (sacred libation). (1) Having invoked the dreadful deities, [[one shall] drink three handfuls of water in which [images of] these deities have been bathed, (2) saying at the same time "I have not done this," with his face directed towards the deity. (3) Know him to be guilty to whom any calamity* happens within two or three weeks; otherwise he is freed from the charge. A righteous king should honour him, who has cleared himself from guilt by an ordeal. (4—5)

CHAPTER XV.

Now there are twelve kinds of sons. (1) The first is the son of the body, *i.e.*, he who is begotten (by the husband) himself on his own lawfully married wife. (2) The second is the son of the soil (wife) *i.e.*, one begotten† on her by an appointed kinsman, allied by

* Such as illness, death of a relative, fire in the house, or any other unexpected or unforeseen calamity.

† We have followed the Text *byotpaditah* which the commentator Nanda Pundit has followed. Some manuscripts read *Kotpaditah*, "begotten by a kinsman." The commentator parapharases the clause as follows "begotten by an elder or younger brother of the husband; on failure of such by a kinsman allied by funeral oblations; on failure of him, by one belonging to the same gotra (race) as the husband; on failure of him by one descended from the same Rishi ancestors as he; on failure of him by a member of the higher caste *i.e.* a Bráhmana."

funeral oblations, or by a member of the highest caste. (3) The third is the son of an appointed daughter. (4) She is called an appointed daughter, who is given away by her father, saying "Her son shall be my son." (5) A brother-less woman is also an appointed daughter though she has not been given away according to the rule of an appointed daughter. (6) The son of a twice-married woman is the fourth. (7) She, who being a virgin is married for the second time, is called *punarbhu* (twice-married). (8) She too is also called *punarbhu*, who, though not legally married more than once, has lived with another [before her marriage]. (9) The *Kánina* or a son born of an unmarried woman is the fifth. (10) [He is called so] who is born of a woman in her maidenhood in the house of her father. (11) He belongs to the man who marries [her afterwards] (12) The son who is born secretly in the house is the sixth (13) He belongs to him in whose bed he is born. (14) The son received with a bride is the seventh. (15) He is the son of a woman, married while pregnant. (16) He belongs to him, who marries [the pregnant bride]. (17) The adopted son is the eighth. (18) He belongs to him to whom he is given by his father or mother. (19) The son purchased is the ninth (20) He belongs to him] by whom he is purchased. (21) The son, self-given, is the tenth. (22) He [belongs to him] to whom he gives himself. (23) A deserted son is the eleventh (24) [He is called so] who is forsaken by his parents. (25) He [belongs to him] by whom he is taken up. (26) The son begotten on any woman whatsoever is the twelfth. (27) Of these, each preceding one is preferable to the [one] succeeding. (28) He only inherits the property. (29) He shall maintain others. (30) He shall marry unmarried

(sisters) proportionate to the property inherited by him. (31) Out-castes, eunuchs, persons suffering from incurable diseases, and those having defective limbs are not entitled to any share. (32) They should be maintained by those, who inherit the property (33) Their own begotten sons shall receive a share. (34) And not the children of an out-caste, provided they were born after the act for which the parents were outcasted. (35) Children begotten by husbands of inferior (castes) on women of higher castes are not entitled to a share. (36) These sons will not inherit the property of their grand-father. (37) They are to be supported by those, who inherit the shares. (38) He, who inherits the property, shall offer funeral oblations. (39) Amongst wives of one husband the son of one is the son of all.* (40) Like-wise, amongst brothers begotten by one father. (41) A son, even if he does not inherit his father's property, shall offer the funeral oblations (42) Because he saves his father from the hell called *Put*, therefore the son is called *Putra* by Swayambhu himself (43)

He (father) throws his debt on him (the son); and the father comes by immortality if he beholds the face of a living son. (44)

Through son he conquers the regions, through a grand-son he enjoys immortality, and through the son's grand-son he attains to the solar region. (45)

No distinction is made in this world between the son of a daughter, for even a daughter's son encompasses the Salvation of a son-less person, just like a son's son. (46)

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* He must offer funeral oblations to all of them.

CHAPTER XVI.

SONS [begotten] on women equal in caste [to their husbands] are equal in caste [to their fathers]. (1) [Sons begotten] on women of lower castes, become of the caste of their mothers. (2) Sons begotten on women of higher castes are despised by the twice-born. (3) Of these the son of a S'udra by a Vaisya woman is named *A'yogava* (4) Pukkasa and Mâgadha are sons of a Vaisya and S'udra respectively by a Kshaitrya woman. (5) The Chaṇdâla, Vaidehaka and Suta are the sons of a Sudra, Vais'ya and Kshatriya respectively by a Brâhmaṇa woman. (6) Besides these there are numberless other mixed castes produced by further intermixture. (7) Ayogavas shall earn their livelihood by artistic performances (dancing etc.) (8) Hunting is the means of support in] the case of Pukkasas. (9) Eulogy is that of the Mâgadhas (10) The excution of criminals is that of the Chaṇdâlas. (11) Vaidehakas must earn their livelihood by keeping [dancing girls and other public] women and profiting by what they acquire. (12) To manage the horses [is the means of livelihood] open to the Sutas. (13) The Chaṇdâlas must live at the outskirt of a village and put on the mantles of the dead. This is what distinguishes them [from other castes] (14) All should have social intercourse only between themselves. (15) [Like higher castes] the son inherits the property of his own father. (16)

All these mixed castes have been pointed out in the order of their father and mother. Whether [their birth] is kept secret or is publicly known, they may be found out by their deeds. (17)

To relinquish life, without any consideration for reward, in order to save a Brâhmaṇa or a cow, or for

the sake of a woman or child, confers heavenly bliss even upon base castes. (18)

CHAPTER XVII.

If a father makes a partition with his sons, he may dispose of his self-acquired property as he likes. (1) But in a property inherited from the paternal grandfather the ownership of father and son is equal. (2) [Sons] separated from their father should give a share to [a brother], who is born after partition. (3) The property of a son-less person goes to his wife; (4) On failure of her to his daughter (5); on failure of her to his father; (6) On failure of him to his mother; (7) On failure of her to his brother; (8) On failure of him to his brother's son; (9) On failure of him to *Vandhus**; (10) On failure of them to *Sakulyas*†; (11) On failure of them to a fellow-student. (12) Failuring him it goes to the king with the exception of a Brâhmaṇa's which goes to other Brâhmaṇas. (13—14) The preceptor shall take the property of a hermit [deceased]; (15) Or his pupil [may take it]. (16)

A re-united coparcener or a uterine brother shall take the share of his re-united coparcener or uterine brother when deseased [without any issue] and shall deliver it [to a son subsequently] born. (17) What has been presented to her, on her husband's marriage with another woman, what has been given to her by her

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* Relations allied by funeral oblations. The commentator says the property goes first to the *Sapindas* on the father's side.

† Distant Kinsmen beginning with the fifth in descent and ascent.

चतुर्दशोऽध्यायः।

यद्दाति गयाक्षेत्रे प्रभासे पुष्करेऽपि च।
प्रयागे नैमिषारण्ये सर्व्वमानन्त्यमुच्यते ॥ १
गङ्गायमुनयोस्तीरे तीर्थे वामरकण्टके।
नर्म्मदायां गयातीरे सर्व्वमानन्त्यमुच्यते ॥ २
वाराणस्यां कुरुक्षेत्रे भृगुतुङ्गे महालये।
सप्तारण्येऽग्निकूपे च यत् तदक्षयमुच्यते ॥ ३
म्लेच्छदेशे तथाराची सन्ध्ययाश्च विशेषतः।
न श्राद्धमाचरेत् प्राज्ञो म्लेच्छदेशे न च व्रजेत् ॥ ४
हस्तिच्छायासूर्य्यमितचन्द्रार्द्धे राहुदर्शने।
विषुवत्ययने चैव सर्व्वमानन्त्यमुच्यते ॥ ५
प्रौष्ठपद्यामतीतायां मघायुक्तां त्रयोदशीम्।
प्राप्य श्राद्धन्तु कर्त्तव्यं मधुना पायसेन च ॥ ६
प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा।
नृणां प्राप्य सदा प्रीतिं प्रयच्छन्ति पितामहाः ॥ ७
इति शङ्खलिखिते धर्म्मशास्त्रे चतुर्दशोऽध्यायः ॥ १४ ॥

पञ्चदशोऽध्यायः।

जनने मरणे चैव सपिण्डानां द्विजोत्तमाः।
त्रिरहाच्छुद्धिमवाप्नोति योऽग्निवेश्यसमन्वितः ॥ १
सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते।
जनने मरणे विप्रो दशाहेन विशुध्यति ॥ २

क्षत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति।
मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्तरा ॥ ३ ॥
रात्रिभिर्म्मासतुल्याभिर्गर्भस्रावे विशुद्धति।
अजातदन्तबाले तु सद्यः शौचं विधीयते ॥ ४
अहोरात्रात्तथा शुद्धिर्व्वाले लक्षतचूड़के।
तथैवानुपनीते तु त्रयहाच्छुध्यन्ति मानवाः ॥ ५
मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः।
अनूढ़भार्य्यः शूद्रस्तु षोड़शाद्वत्सरात् परम् ॥ ६
मृत्यं समवगच्छेत्तु मासं तस्यापि बान्धवाः।
शुद्धिं समवगच्छन्ति नात्र कार्य्या विचारणा ॥ ७
पितृवेश्मनि कन्या या रजः पश्यत्यसंस्कृता।
तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति ॥ ८
हीनवर्णाद् यदा नारी प्रमादात् प्रसवं व्रजेत्।
प्रसवे मरणे तज्जमशौचं नोपशाम्यति ॥ ९
समानं खल्वशौचन्तु प्रथमे तु समापयेत्।
असमानं द्वितीयेन धर्म्मराजवचो यथा ॥ १०
देशान्तरगतः श्रुत्वा सत्त्वानां मरणोद्भवौ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११
अतीते दशरात्रे तु तावदेव शुचिर्भवेत्।
तथा संवत्सरेऽतीते स्नान एव विशुध्यति ॥ १२
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च।
परपूर्व्वासु च स्त्रीषु त्रयहाच्छुद्धिरिहेष्यते ॥ १३
मातामहे व्यतीते तु आचार्य्ये च तथा मृते।
गृहे मृतासु दत्तासु कन्यासु च त्रयहं तथा ॥ १४

विनष्ट राजनि तथा जाते दौहित्रके गृहे।
आचार्य्यपत्नीपुत्रेषु दिवसेन च मातुले ॥ १५
मातुले पक्षिणीं रात्रिं शिष्यत्विग्बान्धवेषु च।
सब्रह्मचारिणि तथा अनचाने तथा मृते ॥ १६
एकरात्रं त्रिरात्रं वा षड्रात्रं मासमेव च।
शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम् ॥ १७
सपिण्डे क्षत्रिये शुद्धिः षड्रात्रं ब्राह्मणस्य च।
वर्णानां परिशिष्टानां द्वादशेऽह्नि विनिर्दिशेत् ॥ १८
सपिण्डे ब्राह्मणा वर्णाः सर्व्व एवाविशेषतः।
दशरात्रेण शुध्येयुरित्याह भगवान् यमः ॥ १९
भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम्।
पतितानामशौचञ्च शस्त्रविद्युद्धतास्च ये ॥ २०
यतौ व्रतौ ब्रह्मचारी सूपकारश्च दीक्षितः।
नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये ॥ २१
यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत्।
अमुष्य शुचौ शुद्धिश्च तस्याप्युक्ता मनीषिभिः ॥ २२
पराशौचे नरो भुक्त्वा कृमियोनौ प्रजायते।
भुक्तान्नं म्रियते यस्य तस्य जातौ प्रजायते ॥ २३
दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म्म च।
प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते ॥ २४

इति शङ्खोक्ते धर्म्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

षड़शोऽध्यायः।

मृन्मयं भाजनं सर्व्व पुनःपाकेन शुध्यति।
मलैर्मूत्रैः पुरीषैर्व्वा क्षीवनैः पूयशोणितैः॥ १
संस्पृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम्।
एतैरेव यदि स्पृष्टं ताम्रसीवर्णराजतम्॥ २
शुध्यत्यावर्त्तितं पश्चादन्यथा केवलाम्भसा।
अम्लोदकेन ताम्रस्य सोसस्य त्रपुषस्तथा॥ ३
क्षारेण शुद्धिः कांसस्य लौहस्यापि विनिर्द्दिशेत्।
मुक्तामणिप्रवालानां शुद्धिः प्रक्षालनेन तु॥ ४
अजानाञ्चैव भाण्डानां सर्व्वस्याश्ममयस्य च।
शाकमूलफलानाञ्च विदलानां तथैव च॥ ५
मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि।
उष्णाम्भसा तथा शुद्धिः सकेशानां विनिर्द्दिशेत्॥ ६
शय्यासनापणानान्तु सूर्य्यस्य किरणैस्तथा।
शुद्धिस्तु प्रोक्षणाद्यज्ञे करकेन्धनयोस्तथा॥ ७
मार्ज्जनाद्देश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात्।
सम्मार्ज्जनेन तोयेन वाससां शुद्धिरिष्यते॥ ८
बल्कनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्द्दिशेत्।
प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात्॥ ९
सिद्धार्थकानां कल्केन शृङ्गदन्तमयस्य च।
गोवालैः फलपात्राणामस्थां शृङ्गवलां तथा॥ १०
निर्य्यासानां गुड़ानाञ्च लवणानां तथैव च।
कुसुम्भकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा॥ ११

प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः।
भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम्॥ १२
वर्णगन्धरसैर्दुष्टैर्वर्ज्जितानां तथा भवेत्।
शुद्धं नदीगतं तोयं सर्व्वदैव सुखाकरम्॥ १३
शुद्धं प्रसारितं पण्यं शुद्धाश्चाश्नादयो मुखे।
मुखवर्ज्जन्तु गौः शुद्धा मार्ज्जारश्चाश्रमे शुचिः॥ १४
शय्या भार्य्या शिशुर्वस्त्रमुपवीतं कमण्डलुः।
आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च॥ १५
नारीणाञ्चैव वत्सानां शकुनानां शुनां मुखम्।
रात्रौ प्रसरणे वृत्ते मृगयायां सदा शुचिः॥ १६
शुद्धा भर्त्तुश्चतुर्थेऽह्नि स्नाता नारी रजस्वला।
दैवे कर्म्मणि पित्र्ये च पञ्चमेऽहनि शुध्यति॥ १७
रथ्याकर्दमतोयेन क्षौरनाद्येन वाप्यथ।
नाभेरुर्द्धं नरः स्पृष्टः सद्यः स्नानेन शुध्यति॥ १८
कृत्वा मूत्रपुरीषञ्च लेपगन्धापहं तथा।
उद्धृतेनाभ्यसा स्नानं मृदा चैव समाचरेत्॥ १९
मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्त्तिते।
एकस्मिन् विंशतिर्हस्ते द्वयोर्देया चतुर्दश॥ २०
तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम्।
तिस्रस्तु पादयोर्देयाः शौचकामस्य सर्व्वदा॥ २१
शौचमेतद्गृहस्थानां द्विगुणं ब्रह्मचारिणाम्।
द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा॥ १२
मृत्तिका च विनिर्द्दिष्टा त्रिपर्व्व पूर्य्यते यया॥ २३

इति शङ्खीये धर्म्मशास्त्रे षोड़शोऽध्यायः॥ १६

सप्तदशोऽध्यायः।

निलं चिषवणस्थायी कृत्वा पर्णकुटीं वने।
अधःशायी जटाधारी पर्णमूलफलाशनः॥ १
ग्रामं विशेत् भिक्षार्थं स्वकर्म्म परिकीर्त्तयन्।
एवं कालं समास्थाय वर्षे च द्वादशे गते॥ २
रूक्मस्तेयी सुरापायी ब्रह्महा गुरुतल्पगः।
व्रतेनैकेन शुध्यन्ति महापातकिनश्च ये॥ ३
यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम्।
एतदेव व्रतं कुर्य्यादाश्रमं विनिदूषकः॥ ४
कूटसाक्ष्यं तथैवोक्त्वा निक्षेपञ्च प्रहृत्य च।
एतदेव व्रतं कुर्य्याच्छक्त्या च शरणागतम्॥ ५
आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च।
हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्॥ ६
व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम्।
एतदेव व्रतं कुर्य्याद्विगुणञ्च विशुद्धये॥ ७
क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने।
अर्द्धमेव सदा कुर्य्यात् स्त्रीवधे पुरुषस्तथा॥ ८
पादन्तु शूद्रहत्यायामुद्यक्यागमने तथा।
गोवधे च तथा कुर्य्यात् परदारगतस्तथा॥ ९
पशून् हत्वा तथा ग्राम्यान् मासं कुर्य्याद्विचक्षणः।
आरण्यानां वधे चैव तदर्द्धन्तु विधीयते॥ १०
हत्वा द्विजं तथा सर्पं जलेशयविलेशयौ।
सप्तरात्रं तथा कुर्य्याद्व्रतन्तु ब्राह्मणस्तथा॥ ११

अनथ्यान्तु शतं हत्वा साश्वां दशशतं तथा।
ब्रह्महत्याव्रतं कुर्य्यात् पूर्णं संवत्सरं तथा॥ १२
यस्य यस्य च वर्णस्य वृत्तिच्छेदं समाचरेत्।
तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत्॥ १३
अपहृत्य तु वर्णानां भुवमेव प्रमादतः।
प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत्॥ १४
गोऽजाश्वस्यापहरणे सोमानां रजतस्य च।
जलापहरणे चैव कुर्य्यात् संवत्सरं व्रतम्॥ १५
तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च।
संवत्सरार्द्धं कुर्व्वीत व्रतमेतत् समाहितः॥ १६
दृणकाष्ठे च तक्राणां रसानामपहारकः।
मासमेकं व्रतं कुर्य्याद्दन्तानां सर्पिषां तथा॥ १७
लावणानां गुड़ानाञ्च मूलानां कुसुमस्य च।
मासार्द्धन्तु व्रतं कुर्य्यादेतदेव समाहितः॥ १७
लौहानां वैदलानाञ्च सूत्राणां चर्म्मणां तथा।
एकरात्रं व्रतं कुर्य्यात्तद्वदेव समाहितः॥ १८
भुक्त्वा पलाण्डुं लशुनं मद्यञ्च कवकानि च।
नारं मलं तथा मांसं विड्वराहं खरं तथा॥ २०
गौधेरकुञ्जरोष्ट्रञ्च सर्व्वं पञ्चनखं तथा।
क्रव्यादं कुक्कुटं ग्राम्यं कुर्य्यात् संवत्सरं व्रतम्॥ २१
भक्ष्याः पञ्चनखास्त्वेते गोधाकच्छपशल्यकाः।
खड्गश्च शशकश्चैव तान् हत्वा तु चरेद्व्रतम्॥ २२
हंसं मद्गुरकं काकं काकोलं खञ्जरीटकम्।
मत्स्यादांश्च तथा मत्स्यान् बलाकाशुकसारिकाः॥ २३

चक्रवाकं प्लवं कोकं मण्डूकं भुजगं तथा।
मासमेतद्व्रतं कुर्य्यान्नात्र कार्य्या विचारणा॥ २४
राजीवान् सिंहतुण्डांश्च शकुलांश्च तथैव च।
पाठीनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्त्तितौ॥ २५
जलेचरांश्च जलजान् मुखपादान् सुविष्किरान्।
रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत्॥ २६
तित्तिरिञ्च मयूरञ्च लावकञ्च कपिञ्जरम्।
बार्ध्रीणसं वर्त्तकञ्च भक्ष्यानाह यमः सदा॥ २७
शुक्ला चैवोभयदतं तथैकशफदंष्ट्रिणः।
तथा भुक्ला तु मासं वै मासार्द्धं व्रतमाचरेत्॥ २८
स्वयं मृतं वृथामांसं माहिषं वाजमेव च।
गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः॥ २९
सन्धिन्यमेध्यं भक्षित्वा पञ्चन्तु व्रतमाचरेत्।
क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः॥ ३०
सप्तरात्रं व्रतं कुर्य्याद् यदेतत् परिकीर्त्तितम्।
लोहितान् वृक्षनिर्य्यासान् व्रणानां प्रभवांस्तथा॥ ३१
केवलानि तथाक्षानि तथा पर्य्युषितञ्च यत्।
गुड़पक्वं तथा भुक्ला त्रिरात्रन्तु व्रती भवेत्॥ ३२
दधिभक्तञ्च शुक्तेषु यच्चान्यद्दारुसम्भवम्॥
गुड़युक्तं भक्षयित्वा तक्रं निन्द्यमिति श्रुतिः॥ ३३
यवगोधूमजं सक्तुं विकाराः पयसाञ्च ये।
राजबाहञ्च कुल्यञ्च भैक्ष्यं पर्य्युषितं भवेत्॥ ३४
सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्ज्जयेत्।
संवत्सरं व्रतं कुर्य्यात् प्राश्यैतान् ज्ञानतस्तथा॥ ३५

शूद्रान्नं ब्राह्मणो भुक्त्वा तथा रङ्गावतारिणः।
वृषस्य चैव चौरस्यावीरायाश्च तथा स्त्रियः॥ ३६
कर्म्मकारस्य वेणस्य कोरस्य पतितस्य च।
रूक्षकारस्य तक्षश्च तथा बार्द्धषिकस्य च॥ ३७
कदर्य्यस्य नृशंसस्य वेश्यायाः कितवस्य च।
गणान्नं भूमिपालान्नमन्नञ्चैवास्त्रजीविनः॥ ३८
सौनकान्नं सूतिकान्नं भुक्त्वा मासं व्रतं चरेत्।
शूद्रस्य सततं भुक्त्वा षण्मासान् व्रतमाचरेत्॥ ३९
वैश्यस्य च तथा स्त्रीणां माममेकं व्रतं चरेत्।
क्षत्रियस्य तथा भुक्त्वा द्वौ मासौ च व्रतं चरेत्॥ ४०
ब्राह्मणस्य तथा भुक्त्वा माममेकं समाचरेत्।
अपः सुराभाजनस्थाः पीत्वा पक्षं व्रती भवेत्॥ ४१
शूद्राच्छिष्टाशने मासं पक्षमेकं तथा विशः।
क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम्॥ ४२
अथाश्वाशने विद्वान् माममेकं व्रती भवेत्।
परिवित्तिः परिवेत्ता यया च परिविद्यते॥ ४३
व्रतं संवत्सरं कुर्य्याद्दात्यायाजकपञ्चमः।
शुनोच्छिष्टं तथा भुक्त्वा माममेकं व्रती भवेत्॥ ४४
दूषितं केशकीटैश्च मूषिकानकुलेन च।
मक्षिकामशकेनापि त्रिरात्रन्तु व्रती भवेत्॥ ४५
हयाकृशरसंयावपायसापूपशष्कुलीः।
भुक्त्वा त्रिरात्रं कुर्व्वीत व्रतमेतत् समाहितः॥ ४६
नौस्था चैव क्षतो विप्रः शुना दष्टस्तथैव च।
त्रिरात्रन्तु व्रतं कुर्य्यात् पंक्तीदशनक्षतः॥ ४७

पादप्रतापनं बक्त्वा चिप्त्वा बक्त्वा तथाप्यधः।
कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ४८
क्षत्रियस्तु रणे हत्वा पृष्ठं प्राणपरायणम्।
संवत्सरव्रतं कुर्य्याच्छित्वा पिप्पलपादपम् ॥ ४९
दिवा च मैथुनं कृत्वा स्नात्वा दुष्टजले तथा।
नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रती भवेत् ॥ ५०
चिप्त्वाग्नावशुचि द्रव्यं तद्वदभ्रसि मानवः।
मासमेकं व्रतं कुर्य्यादपक्रुध्य तथा गुरुम् ॥ ५१
तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा।
विराचन्तु व्रतं कुर्य्याद्वामहस्तेन वा पुनः ॥ ५२
एकपङ्क्त्युपविष्टेषु विषमं यः प्रयच्छति।
स च तावदसौ पक्षं प्रकुर्य्याद् ब्राह्मणो व्रतम् ॥ ५३
धारयित्वा तुलाञ्चैव विषमं वनिजस्तथा।
सुरालवणपात्रेषु भुक्त्वा चौरं व्रतं चरेत् ॥ ५४
विक्रीय पाणिना सद्यस्तिलानि च तथाचरेत् ॥ ५५
हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयसः।
दिनमेकं व्रतं कुर्य्यात् प्रयतः सुसमाहितः ॥ ५६
प्रेतस्य प्रेतकार्य्याणि कृत्वा वै धनहारकः।
वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ५७
कृत्वा पापं न गूहेत गुह्यमानं हि वर्द्धते।
कृत्वा पापं बुधः कुर्य्यात् पर्षदानुमतं व्रतम् ॥ ५८
स्थित्वा च श्वापदाकीर्णे बहुव्याधमृगे वने।
न ब्राह्मणो व्रतं कुर्य्यात् प्राणबाधभयात् सदा ॥ ५९

मतो हि जीवतो जीवं सर्व्वपापमपोहति।
व्रतैः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः॥ ६०
शरीरं धर्म्मसर्व्वस्वं रक्षणीयं प्रयत्नतः।
शरीराच्चयते धर्म्मः पर्व्वतात् सलिलं यथा॥ ६१
आलोक्य सर्व्वशास्त्राणि समेत्य ब्राह्मणैः सह।
प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन॥ ६२
इति शङ्खोये धर्म्मशास्त्रे सप्तदशोऽध्यायः॥ १७॥

अष्टादशोऽध्यायः।

त्रिरहं त्रिषवणस्नाने प्रकुर्य्यादघमर्षणम्।
निमज्जा नक्तं सरिति न भुञ्जीत दिनत्रयम्॥ १
वीरासनं सदा तिष्ठेन्नाच्च दद्याद् पयस्विनीम्।
अघमर्षणमित्येतत् कृतं सर्व्वाघनाशनम्॥ २
त्रिरहं सायं त्रिरहं प्रातरश्नीयादयाचितम्।
परं चरहच्च नाश्नीयात् प्राजापत्यं चरन् व्रतम्॥ ३
त्रिरहमुष्णं पिबेदापस्त्र्यहमुष्णं घृतं पिबेत्।
त्रिरहमुष्णं पयः पीत्वा वायुभक्षो दिनत्रयम्॥ ४
नक्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम्।
द्वादशेनोपवासेन पराकः परिकीर्त्तितः॥ ५
विधिनोदकसिद्धानि समश्नीयात् प्रयत्नतः।
शक्तून् हि सोदकान् मासं कृच्छ्रं वारुणमुच्यते॥ ६
विल्वैरामलकैर्वापि कपित्थैरथवा शुभैः।
मासेन लोकैऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः॥ ७

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्।
एकरात्रोपवासस्तु कृच्छ्रं सान्तपनं स्मृतम् ॥ ८
व्रतैस्तु क्षपमध्यस्तैर्म्महासान्तपनं स्मृतम्।
पादद्वयं तथा त्यक्त्वा शक्तूनां परिवासनात्।
उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९
गोपुरीषाशनो भूत्वा मासं नित्य समाहितः।
व्रतन्तु वार्द्धिकं कुर्य्यात् सर्व्वपापापनुत्तये ॥ १०
आसं चन्द्रकलाहड्या प्राश्नीयाद्दर्द्धयन् सदा।
ह्रासयंस्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ ११
मन्त्रं विद्वान् जपेन्नित्यं जुहुयाच्चैव शक्तितः।
अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः।
पापात्मनस्तु पापेभ्यो नात्र कार्य्या विचारणा ॥ १२
शङ्खप्रोक्तमिदं शास्त्रं योऽधीते प्रयतः सुधीः।
सर्वपापविनिर्म्मुक्तः स्वर्गलोके महीयते ॥ १३
इति शङ्खीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १४

गौतमसंहिता।

प्रथमोऽध्यायः।

वेदो धर्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्बल्यात्, तुल्यबलविरोधे विकल्पः। उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म। तद्यस्मात् स आचार्यो वेदानुवचनाच्च। एकादशद्वादशयोः क्षत्रिय-वैश्ययोः। आषोड़शाद्ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य। मौञ्जीज्यामौर्व्वीसौत्रयो मेखलाः, क्रमेण कृष्णरुरुवस्ताजिनानि वासांसि, शाणक्षौम-क्षोरकृतयाः, सर्व्वेषां कार्पासञ्चाविकृतम्। काषायमप्येके। वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः। वैल्वपालशौ ब्राह्मणस्य दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः। मुण्डजटिलशिखाजटाश्च। द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद्-द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, दारुवदस्थि-भूम्योरावपनञ्च, भूमेश्चैलवद्रज्जुविदलचर्म्मणामुत्सर्गो वाल्यन्तो-पहतानाम्। प्राङ्मुख उदङ्मुखो वा शौचमारभेत्। शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या मणिबन्धनात् पाणौ प्रक्षाल्य वाग्यतो हृदयस्पृगस्त्रिश्चतुर्व्वार

आचामेद्भिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशेच्छीर्षण्यानि मूर्द्धनि च दद्यात्। सुप्ता भुक्त्वा क्षुत्त्वा च पुनः। दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात्। प्राक् च्युतेरित्येके। च्युतेष्वास्रावबहिर्द्यावाक्षिगिरन्नेव तच्छुचिः। न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गं निपतन्ति। लेपगन्धापकर्षणे शौचमेध्यस्य। तदज्ञिः पूर्वं मृदा च मूत्रपुरीषरेतोविसंसनाभ्यवहारसंयोगेषु च यत्र चाम्नाया विदध्यात्। पणिना सव्यमुपसंगृह्याङ्गुष्ठमधोहि भो इत्यामन्त्रयेत गुरुः। तत्र चक्षुर्मनःप्राणोपस्पर्शनं दर्भेः; प्राणायामास्त्रयः पञ्चदशमात्राः। प्राक्तनेन्वासनञ्च ॐपूर्वा व्याहृतयः पञ्चसप्तान्ताः। गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत्। प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्र्याश्चानुवचनमादितो ब्रह्मण आदाने ॐकारस्याऽन्यत्रापि। अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जाराणां त्र्यहमुपवासो विप्रवासश्च; प्राणायाम् घृतप्राशनञ्चेतरेषाम्। श्मशानाध्ययने चैवं चैवम्।

इति गौतमीये धर्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

प्रागुपनयनात् कामचारवादभक्षोऽद्रुतोऽब्रह्मचारी यथोपपादमूत्रपुरीषो भवति; नास्याचमनकल्पो विद्यतेऽन्यत्रापोमार्ज्जनप्रधावनावोक्षणेभ्यो। न तदुपस्पर्शनाशौचं न त्वेवैनमग्निहवनबलिहरणयोर्नियुञ्ज्याद्व ब्रह्माभिव्याहारयेदन्यत्र स्वधानिनयनात्। उपनयनादिनियमः। उक्तं ब्रह्मचर्य्यमग्नौन्धन-

भैक्षचरणे सत्यवचनमपामुपस्पर्शनम्। एके गोदानादि। बहिः सन्ध्यार्थंश्चातिष्ठेत् पूर्वंमामोतोत्तरां सन्ध्योतिष्ठा ज्योतिषो दर्शनाद्दाग्यतः। नादित्यमीक्षेत, वर्ज्जयेन्मधुमांसगन्धमाल्यदिवास्वप्राञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोधलोभमोहवाद्यवादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभयानि गुरुदर्शने कर्णप्रावृतावसक्थिकायाश्रयणपादप्रसारणानि निष्ठीवितहसितविजृम्भितास्फाटनानि स्त्रीप्रेक्षणालम्भने मैथुनशङ्कायां च्छूतं ह्नीनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षितसामानि शुष्कां वाचं मद्यं नित्यं ब्राह्मणः। अधःशय्याशायी पूर्व्वोत्थायी जघन्यसंवेशो वाग्बाह्वदरसंयतः। नामगोत्रे गुरोः समानतो निर्दिशेत्। अर्च्चिते श्रेयसि चैवम्। शय्यासनस्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनादृष्टेनाधःस्थानासनस्तिर्य्यग्वा तत्सेवायाम्। गुरुदर्शने चोत्तिष्ठेत्, गच्छन्तमनुव्रजेत्, कर्म्म विज्ञाप्याख्यायाहूताध्यायो युक्तः प्रियहितयोस्तद्भार्य्यापुत्रेषु चैवम्। नोच्छिष्टाशनस्नपनप्रसाधनपादप्रक्षालनोन्मर्दनोपसंग्रहणानि। विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्पुत्रस्य च। नैके युवतीनाम्। व्यवहारप्राप्तेन सार्व्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्ज्जम्। आदिमध्यान्तेषु भवच्छब्दः प्रयोज्यो वर्णानुपूर्व्वेण। आचार्य्यज्ञातिगुरुस्त्रेष्वलाभेऽन्यत्र। तेषां पूर्व्वं परिहरन् निवेद्य गुरवेऽनुज्ञातो भुञ्जीत। असन्निधौ तद्भार्य्यापुत्रसब्रह्मचारिसङ्घः। वाग्यतस्तृप्यन्नलोलुप्यमानः सन्निधायोदकं स्पृशेत्। शिष्यशिष्टिरवधेनाशक्तौ रज्जुवेणुविदलाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः। द्वादशवर्षाण्येवैकवेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा। विद्यान्ते

गुरूरर्थे निमन्त्रा: ततः कृतानुज्ञानस्य ज्ञानम्। आचार्य्यः श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

इति गौतमीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

तस्याश्रमविकल्पमेके ब्रवते ब्रह्मचारी गृहस्थो भिक्षुर्व्वैखानस इति तेषां गृहस्थो योनिरप्रजनत्वादितरेषाम्। तथोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमात्रं गुरोः कर्म्मशेषेण जपेत्। गुर्व्वभावे तदपत्यवृत्तिस्तदग्नौ सब्रह्मचारिण्यग्नौ वा। एवंवृत्तो ब्रह्मलोकमवाप्नोति जितेन्द्रियः। उत्तरेषाञ्चैतदविरोधी। अनिचयो भिक्षुरूर्द्धरेता ध्रुवशीलो वर्षासु भिक्षार्थी ग्राममियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताग्नेर्व्वाक्चक्षुःकर्म्मसंयतः। कौपीनाच्छादनार्थं वासो बिभृयात्। प्रहीणमेके निर्णेजनाविप्रयुक्तम्। ओषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहर्त्तुं रात्रिं ग्रामे वसेत्। मुण्डः शिखी वा वर्ज्जयेज्जीवबधम्। समा भूतेषु हिंसानुग्रहयोरनारम्भो। वैखानसो वने मूलफलाशी तपःशीलः श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजकः सर्व्वातिथिः प्रतिसिद्धवर्ज्जं भैक्षमप्ययुञ्जीत, न फालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिलश्चीराजिनवासा नातिशयं भुञ्जीत। एकाश्रमं त्वाचार्य्याः प्रत्यक्षविधानाद्गार्हस्थस्य गार्हस्थस्य।

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः।

गृहस्थः सदृशीं भार्य्यां विन्देतानन्यपूर्वां यवीयसीम। असमानप्रवरैर्विवाह ऊर्द्ध्वं सप्तमात् पितृबन्धुभ्य वौजिनश्च मातृबन्धुभ्यः पञ्चमात्। ब्राह्मो विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालङ्कृताम् [१]। संयोगमन्त्रः प्रजापत्ये सहधर्म्मं चरतामिति [२]। आर्षे गोमिथुनं कन्यावते दद्यात [३]। अन्तर्वत्यृत्विजे दानं दैवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्वः [५]। वित्तेनानतिस्तोमतामासुरः [६]। प्रहृत्य दानाद्राक्षसः [७]। असंविज्ञानोपसङ्गमनात् पैशाचः [८]। चत्वारो धर्म्म्या प्रथमाः षड़ित्येके। अनुलोमानन्तरैकान्तरद्व्यन्तरासु जाताः सवर्णाम्बष्ठ्यनिषादौषन्तपारशवाः। प्रतिलोमासु सूतमागधायोगवक्षत्तृवैदेहकचाण्डालाः। ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपूर्व्याद् ब्राह्मणसूतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधौवरपुक्कशान्, तेभ्य एव वैश्या भृज्यकण्ठकमाहिष्यवैश्यवैदेहान तेभ्य एव पारशवयवनकरण-शूद्रान् शूद्रत्यके। वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः। सृष्टान्तरजातानाञ्च प्रतिलोमास्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् प्रातितद्वार्त्तरन्त्यः पापिष्ठः। पुनान्त साधवः पुत्रास्त्रिपौरुषानार्षादृग, दैवादृगेव, प्राजापत्यादृग, पूर्वान दश वरानात्मानञ्च ब्राह्मीपुत्राः ब्राह्मीपुत्राः।

इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

ऋतावुपेयात् सर्वत्र वा प्रतिषिद्धवर्ज्जम्। देवपितृमनुष्यभूतर्षिपूजकोनित्यस्वाध्यायः। पितृभ्यश्चोदकदानं यथोत्साहमन्यदुकार्य्यदिरग्निर्दार्यादिर्वा। तस्मिन् गृह्यानि देवपितृमनुष्ययज्ञाः स्वाध्यायश्च। वलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः स्विष्टकृदितिहोमः। दिग्देवताभ्यश्च यथास्वं द्वारेषु मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकुम्भे आकाशायेत्यन्तरिक्षे नक्षत्रेभ्यश्च सायम्। स्वस्तिवाच्य भिक्षादानप्रश्नपूर्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्वर्थनिर्वेशौषधार्थदुर्भिक्षौपयच्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बर्हिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्मसंयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढमत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्वमतिथिकुमारव्याधितगर्भिणीसुवासिनीस्थविरान् जघन्यांश्च। आचार्य्यपितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञविवाहयारर्वाक् राज्ञश्च श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमार्घ्यमन्त्रविशेषांश्च प्रकारयेन्नित्यं वा संस्कारविशिष्टं मध्यतोऽन्नदानमवेद्यसाधुवृत्ते विपरीते तु तृणोदकभूमिः स्वागतमन्ततः पूज्यानत्यागश्च शय्यासनावसथानुव्रज्योपासनानि मातृश्रेयसोः समान्यल्पयोऽपि हीने असमानयामोऽतिद्विरात्रिकाऽधिवृत्तसूर्य्योपस्थायो कुशलानामयारोग्या-

णामनुप्रश्नोत्यं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संहृत-
खेत् भोजनन्तु चाचियस्यार्द्धं ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशं-
सार्थमानृशंसार्थम्।

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ २ ॥

षष्ठोऽध्यायः।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धुनां पूर्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य। नाम प्रोच्याहमर्यामित्यभिवादोऽन्नसमवाये स्त्रीपुंयोगेऽभिवादतोऽनियमेके नाविप्रोष्य स्त्रीणाममातृपितृस्व-भार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां स्वस्रादेश्च। ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्तानमनभि-वाद्यान्तथान्यः पूर्वैः पौरोऽश्रोतिकारयः शूद्रोऽप्यपत्यसमेना-वरोऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्ब्राह्मणश्चाजपः प्रेष्यो भो भवानिति वयस्यः समानेऽहनि जातो दशवर्षाष्टकः पौरः पञ्चभिः कलाभरः श्रोत्रियश्चारण्यस्त्रिभिः राजन्यो वैश्यकर्म्मविद्याहीनो दीक्षितस्य प्राक् क्रयात्। वित्तबन्धुकर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतस्तु सर्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यबधस्नातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ७ ॥

सप्तमोऽध्यायः।

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्योपयोगोऽनुगमनं शुश्रूषा-
समाप्तेर्ब्राह्मणा गुरूर्यजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वो
गुरुस्तदलाभे क्षत्रवृत्तिस्तदलाभे वैश्यवृत्तिः। तस्यापण्यं गन्ध-
रसकृतान्नतिलगाणक्षौमाजिनानि रक्तनिर्णिक्ते वाससी क्षौरञ्च
सविकारं मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि पशवश्च
हिंसासंयोगे पुरुषवधाकुमारीहेतवश्च नित्यं भूमिब्रीहियवा-
जाव्यश्च ऋषभधेन्वनड्वहश्चैके। विनिमयस्तु रसानां रसैः
पशूनाञ्च न लवणाक्तान्नयास्तिलानाञ्च समेनामेन तुपक्वस्य
मम्रत्यर्थे सर्वधातुवृत्तिरशक्तावशूद्रेण तदप्यके प्राणसंशये तद्वर्ण-
सङ्कराऽभक्ष्यतायमस्तु। प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददीत
राजन्यो वैश्यकर्म्म वैश्यकर्म्म।

इति गौतमीये धर्म्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो। श्चतुर्विधस्य
मनुष्यजातस्यान्तः संज्ञानां चलनतपनसर्पणानामायत्तं जीवनं
प्रसूतिरक्षणमसङ्करो धर्म्मः। स एष बहुश्रुतो भवति लोकवेद-
वेदाङ्गविदाख्यावाक्येतिहास-पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-
रिंशता संस्कारैः संस्कृतस्त्रिषु कर्म्मस्वभिरतः षट्सु वासामय-
चारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा बध्यश्चाबध्यश्चा-
दण्ड्यश्चाबहिष्कार्य्यश्चापरिवाद्यश्चापरिहार्य्यश्चेति। गर्भाधान-

पं, भवनसोमन्तोन्नयनजातकर्म्मनामकरणान्नप्राशनचौड़ोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणीसंयोगः पञ्चानां यज्ञानामानुष्ठानं देव-पित्र मनुष्य भूत ब्रह्मणामितेषाञ्चाष्टका-पार्वणश्राद्धश्रावण्याग्रहायणीचैत्राश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्याधेयमग्निहात्रदर्शपौर्णमासावग्रहणं चातुर्म्मास्यनिरूढ़पशु-बन्धसौत्रामणीति सप्त हविर्यज्ञसंस्था अग्निष्टोमोऽत्यग्नियोम उक्थः षोड़शि वाजपेयोऽतिरात्रोऽप्तार्य्याम इति सप्त सोम-संस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्वभूतेषु क्षातिरनसूया। शौचमनायासो मङ्गलमकार्पण्यम-स्पृहेति यस्यैते न चत्वारिंशत् संस्कारा न वाष्टावात्मगुणा न स ब्राह्मणः सायुज्यं सालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

स विधिपूर्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थ-धर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्। स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः सति विभवे न जीर्णमलवद्वासाः स्यान्न रक्तमलवदन्यधृतं वा वासो बिभृयान्न सगुप्रानद्दौ निर्णिक्त-शक्तौ न रूढ़श्मश्रुरकस्मान्नाग्निमपश्च युगपद्धारयेन्नाञ्जलिना पिबेन्न तिष्ठन्नड़तोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्ज्जितेन न वायुग्निविप्रादित्यापो देवता गाश्च प्रतिपश्यन् वा मूत्रपुरीषा-

मेध्यान्युदस्येवैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्ट्राश्मभिर्मूत्रपुरीषापाकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्यार्धितष्ठेन्म्लेच्छाशुच्यधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा ध्यायेद्ब्राह्मणेन वा सह सम्भाषेतः। अधेनुं धेनुभव्येति ब्रूयादभद्रं भद्रमिति कपालं भगालमिति; मणिधनुरितीन्द्रधनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनीभूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायमधीयीत नचापरात्रमधीत्य पुनः प्रतिसंविशेन्नाकस्यां नारीमभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमनविगृह्यशाद--वह्निगन्धमाल्य--धारण पापीयसावलेखनभार्य्यासङ्गभोजनाञ्जन्यवेक्षणकुद्दारप्रवेशनपादधावनामन्दिग्धस्यभोजन-नदीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्वत एवात्मानां गोपायेन्न प्रावृत्य शिरोऽङ्गानि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न भूमावनन्तर्द्धाय नाराच्चावसथान्न भस्मकरीषकृष्टच्छायापथिकाम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ तु दक्षिणामुखः पालाग्रवासनं पादुके दन्तधावनमिति वर्ज्जयेत्। सोपानत्कश्चाग्नासनशयनाभिवादननमस्कारान् वर्ज्जयेत्। न पूर्वाह्णमध्यन्दिनापराह्णानफलान् कुर्य्यार्थदृयथाशक्ति धर्म्मार्थं कामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदासनमाकर्षेन्न शिश्नादरपानिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदन भेदनविलिखनविमर्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नापरिवृतमतन्त्रो गच्छेन्न कुलस्कुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याहृतमुद्धृतस्नेह-

विलपनपिण्याकमथितप्रभृतीनि चातुर्वैद्यानि नाश्नीयात्। सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्वाचो नग्नः स्वपेत् स्नायाद्वा। यच्चात्मवन्तो बुद्धाः सम्यग्विनीता दम्भलोभमोहवियुक्ता वेदविद आचक्षते तत् समाचरेद्योगक्षेमार्थमौश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्यापनिष्क्रमणमार्य्यजनभूयिष्ठमनलसमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत। प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत। मनसा वा तत्सनग्रमाचारमनुपालयेदापत्कल्पः। सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकशौचगिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढ़कारो दमदानशील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो मोचयिष्यन् स्नातकः ब्रह्मलोकान्न च्यवते न च्यवते।

इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः।

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः पूर्वेषु नियमस्त्वाचार्य्यत्रातिप्रियगुरुधनविद्याविनिमयेषु ब्रह्मणः सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च। राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्यदण्डत्वं विभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्साहांश्चाब्राह्मणानकरांश्चापकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवेऽन्यत्र स्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेश-परान्मुखोपविष्ट-

स्थल-वृक्षारूढ़-दूतगोब्राह्मण-वादिभ्यः क्षत्रियश्चेदन्यस्तमुपजीवेत् तद्वृत्तिः स्यात् जेता लभेत सांग्रामिकं वित्तं वाहनन्तु राज्ञ उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे बलिदानं कर्षकेदशममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशद्भागात् विंशतिभागः शुल्कः पण्ये मूलफलपुष्पौषधमधुमांसतृणेन्धनानां षष्ठं तद्वर्णधर्म्मित्वात् तेषु तु नित्ययुक्तः स्यादधिकेन वृत्तिः शिल्पिना मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजीविनो व्याख्याता नौचक्रौवन्तश्च भक्तं तेभ्यो दद्यात पण्यं वणिग्भिरर्घापचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य संवत्सरं राज्ञो रत्नमूर्ड्डमधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामो क्रकथक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं क्षत्रियस्य विजोतं निर्दिष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न ब्राह्मणस्याभिरूपस्याब्राह्मणा व्याख्यातः षष्ठं लभेतेत्येके चौरहृतमुपजित्य यथास्थानं गमयेत् कामाद्वा दद्याद्दृश्यं बालधनमाव्यवहारप्रापणात् ममाद्वत्तेर्वा। वैश्यस्याधिकं कृषिवणिक्पाशुपाल्यकुसीदम्। शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यमक्रोधः शौचमाचमनार्थे पाणिपादप्रक्षालनमेवैके श्राद्धकर्म्म भृत्यभरणं स्वदारवृत्तिः परिचर्य्या चोत्तरेषां तेभ्यो वृत्तिं लिप्सेत जीर्णान्युपानच्छत्रवासःकूर्च्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यञ्चायाश्रितो भर्त्तव्यस्तेन क्षीणोऽपि तेन चोत्तरस्तदर्थोऽस्य निचयः स्यादनुज्ञातोऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके। सर्वे चोत्तरोत्तरं परिचरेयुरार्य्यानार्य्यायार्य्यतरेषे कर्म्मणः साम्यं साम्यम्।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

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Rector, Keshub Academy,

Author of the English Translations of the Rámáyanam, Mahá-Bháratam, Srimadbhágavatam, Mahánirvána-Tantram, Harivaṁs'a, Agni Puránam, Márkandéya Puránam, &c., &c.

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[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN, formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahâ-vyâhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person.] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be readmitted either after being pardoned, or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPTER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example:

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* There is a difference of reading: Buhler has followed the Benares text and translated the passage thus: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space "for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different interpretaions *i e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means "near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses:

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example:

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule:

Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned; some say] 'the son belongs to the husband of the wife; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example:

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

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* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* "Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note:— "When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors; returning she becomes their son. [There is a] verse:

"I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example:

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grand-father gets a son through him; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest ; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares ; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

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* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband's estate"—Buhler.

who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband], destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo: such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Bráhmaṇa caste, who has issue, [shall wait] for five years; and one who has no issue, four years; the wife of a Kshatriya who has issue, five years; and one who has no issue, three years; a wife of the Vais'ya caste who has offspring, four years; and one who has none, two years; a wife of the S'udra caste who has offspring, three years; and who has none, one year. Of those who are connected [with her husband] by libations of water, funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Bráhmaṇa, for it is a dreadful poison.

They do not call poison, poison; the property of a Bráhmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brâhmaṇa woman is a Chandâla. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brâhmaṇa woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmaṇa woman by a Kshatriya becomes a Suta. So [the learned] declare.

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* Krishna Pundit, the commentator, reads *Romaki* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption "On the other hand," says Buhler, "Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

Now they quote the following verse as an example :

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Párasava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asaṃvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

CHAPTER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i.e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men, at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms [across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests, places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the death of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him].

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] for three nights.

Now they quote the following verses as an example :

The destroyer of a learned Bráhmaṇa throws his guilt on him, who takes his food ; an adulterous wife, on her husband ; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest] ; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly ; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned ; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gáyatri*.]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; wherever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuchs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification. For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Brâhmaṇa, or of an embryo.) He is called a Bhrunahan, who slays a Brâhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Véda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example:

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brâhmaṇa woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvara wood; with that weapon he shall kill himself. It is said in the Véda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example;

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Bráhmaṇas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Véda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Saṁhitâ while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Bráhmaṇa woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmaṇa woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

THE END.

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षष्ठोऽध्यायः।

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इति शङ्खोये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः।

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चन्दनैर्लिप्यतेऽङ्गं वा भस्मचूर्णैर्विगर्हितैः।
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गर्भावासे च वसतिस्तस्मान्मुच्येत नान्यथा ॥ १०
जगदेतन्निराक्रन्दं न तु सारमनर्थकम्।
भोक्तव्यमिति निर्व्विण्णो मुच्यतेऽनात्र संशयः ॥ ११
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषान्।
प्रत्याहारैरसत्सङ्गान ध्यानेनानीश्वरान् गुणान् ॥ १२
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥ १३
मनसः संयमस्तज्ज्ञैर्द्धारणेति निगद्यते।
संहारश्चेन्द्रियाणाञ्च प्रत्याहारः प्रकीर्त्तितः ॥ १४
हृदयस्थस्य योगेन देवदेवस्य दर्शनम्।
ध्यानं प्रोक्तं प्रवक्ष्यामि सर्व्वस्माद्योगतः शुभम् ॥ १५
हृदिस्था देवताः सर्व्वा हृदि प्राणाः प्रतिष्ठिताः।
हृदि ज्योतींषि भूयश्च हृदि सर्व्वं प्रतिष्ठितम् ॥ १६
स्वदेहमरणिं कृत्वा प्रणवञ्चोत्तरारणिम्।
ध्याननिर्म्मथनाभ्यान्तु विष्णुं पश्येद्धृदि स्थितम् ॥ १७
हृद्यर्कश्चन्द्रमाः सूर्य्यः सोमो मध्ये हुताशनः।
तेजोमध्ये स्थितं तत्त्वं तत्त्वमध्ये स्थितोऽच्युतः ॥ १८

अणोरणीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम्।
तेजोमयं पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः॥ १९
वासुदेवस्तमोऽन्धानां प्रत्यक्षो नैव जायते।
अज्ञानपटसंवीतैरिन्द्रियैर्विषयेषुभिः॥ २०
एष वै पुरुषो विष्णुर्व्यक्ताव्यक्तः सनातनः।
एष धाता विधाता च पुराणो निष्कलः शिवः॥ २१
विदेहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात्।
मन्त्रैर्विदित्वा न विभेति मृत्यो-
र्नान्यः पन्था विद्यतेऽयनाय॥ २२
पृथिव्यापस्तथा तेजोवायुराकाशमेव च।
पञ्चैमानि विजानीयान्महाभूतानि पण्डितः॥ २३
चक्षुश्रोत्रे स्पर्शनञ्च रसना घ्राणमेव च।
बुद्धीन्द्रियाणि जानीयात् पञ्चैमानि शरीरके॥ २४
शब्दो रूपं तथा स्पर्शो रसो गन्धस्तथैव च।
इन्द्रियस्थान् विजानीयात् पञ्चैव विषयान् बुधः॥ २५
हस्तौ पादावुपस्थञ्च जिह्वा पायुस्तथैव च।
कर्मेन्द्रियाणि पञ्चैव नित्यं सति शरीरके॥ २६
मनो बुद्धिस्तथैवात्मा व्यक्ताव्यक्तं तथैव च।
इन्द्रियेभ्यः परागेह चत्वारि प्रवराणि च॥ २७
तथात्मानं तदव्यक्तं पुरुषं पञ्चविंशकम्।
तन्तु ज्ञात्वा विमुच्यन्ते ये जनाः साधुवृत्तयः॥ २८

इदन्तु परमं गुह्यमेतदक्षरमुत्तमम्।
अशब्दमरसस्पर्शमरूपं गन्धवर्जितम्।
निर्दुःखमसुखं शुद्धं तद्विष्णोः परमं पदम्॥ २९
विज्ञानसारथिर्यस्तु मनः प्रग्रहवन्धनः।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥ ३०
बालाग्रशतभो भागः कल्पितस्तु सहस्रधा।
तस्यापि शतभो भागाज्जीवः सूक्ष्म उदाहृतः॥ ३१
महतः परमव्यक्तमव्यक्तात् पुरुषः परः।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः॥ ३२
एषु सर्व्वेषु भूतेषु तिष्ठत्यविरलः सदा।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥ ३३
इति शङ्खलिखिते धर्म्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

क्रियास्नानं प्रवक्ष्यामि यथावद्विधिपूर्व्वकम्।
मृद्भिरद्भिश्च कर्त्तव्यं शौचमादौ यथाविधि॥ १
जले निमज्ज्य उन्मज्ज्य उपस्पृश्य यथाविधि।
तीर्थमाबाहनं कुर्य्यात् तत् प्रवक्ष्याम्यशेषतः॥ २
प्रपद्य वरुणं देवमम्भसां पतिमर्च्चितम्।
याचेत देहि मे तीर्थं सर्व्वपापापनुत्तये॥ ३
तीर्थमाबाहयिष्यामि सर्व्वाघविनिसूदनम्।
सान्निध्यमस्मिंस्तोये च क्रियतां मदनुग्रहात्॥ ४

रुद्रात् प्रपद्य वरदान् सर्व्वानप्सुसदस्तथा।
सर्व्वानप्सुसदश्चैव प्रपद्ये प्रयतः स्थितः॥ ५
देवमंशुसदं वह्निं प्रपद्याघनिसूदनम्।
आपः पुण्याः पवित्राश्च प्रपद्ये शरणं तथा॥ ६
रुद्रश्चाग्निश्च सर्पश्च वरुणस्त्वाप एव च।
शमयन्त्वाशु मे पापं माञ्च रक्षन्तु सर्व्वशः॥ ७
हिरण्यवर्णेति तिसृभिर्ज्जगतीति चतसृभिः।
शन्नोदेवीति च तथा शन्न आपस्तथैव च॥ ८
इदमापः प्रवहते द्यूतञ्च समुदीरयेत्।
एवं सन्मार्ज्जनं कृत्वा च्छन्द आर्षञ्च देवताः॥ ९
अघमर्षणसूक्तञ्च प्रपठेत् प्रयतः सदा॥ १०
छन्दोऽनुष्टुप् च तस्यैव ऋषिश्चैवाघमर्षणः।
देवता भावदृक्तस्य पापक्षये प्रकीर्त्तितः॥ ११
ततोऽम्भसि निमग्नः स्यात्त्रिः पठेदघमर्षणम्।
प्रपद्यान्मूर्द्धनि तथा महाव्याहृतिभिर्ज्जलम्॥ १२
यथाश्वमेधः क्रतुराट् सर्व्वपापापनोदनः।
तथाघमर्षणं सूक्तं सर्व्वपापप्रणाशनम्॥ १३
अनेन विधिना स्नात्वा स्नातवान् धौत वाससा।
परिवर्ज्जितवासास्तु तीर्थनामानि सङ्कपेत्॥ १४
उदकस्याप्रदानात्तु स्नानशाटीं न पीड़येत्।
अनेन विधिना स्नातस्तीर्थस्य फलमश्नुते॥ १५

इति शङ्खोये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

अतः परं प्रवक्ष्यामि शुभामाचमनक्रियाम्।
कार्यं कनिष्ठिकामूले तीर्थमुक्तं करस्य तु ॥ १
अङ्गुष्ठमूले च तथा प्राजापत्यं प्रकीर्त्तितम्।
अङ्गुल्यग्रे स्मृतं दैवं पित्र्यं तर्ज्जनिमूलकम् ॥ २
प्राजापत्येन तीर्थेन त्रिः प्राश्नीयाज्जलं द्विजः।
द्विः प्रमृज्य मुखं पश्चादङ्गुष्ठेन समुपस्पृशेत् ॥ ३
ह्रद्गाभिः पूयते विप्रः कण्ठगाभिश्च भूमिपः।
तालुगाभिस्तथा वैश्यः शूद्रः स्पृष्टाभिरन्ततः ॥ ४
अन्तर्जानुः शुचौ देशे प्राङ्मुखः सुसमाहितः।
उदङ्मुखोऽपि प्रयतो दिशश्चानवलोकयन् ॥ ५
अङ्गुष्ठेन समुद्धृताभिस्तु हीनाभिः फेनबुद्बुदैः।
वह्निना चाप्यदग्धाभिरङ्गुलीभिरुपस्पृशेत् ॥ ६
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नेत्रद्वयं ततः।
अङ्गुष्ठानामिकाभ्यान्तु श्रवणौ समुपस्पृशेत् ॥ ७
कनिष्ठाङ्गुष्ठयोगेन स्पृशेत् स्कन्धद्वयं ततः।
सर्व्वासामेव योगेन नाभिञ्च हृदयं ततः ॥ ८
संस्पृशेत् तु तथा मूर्द्धा यथा चाचमने विधिः ॥ ९
त्रिः प्राश्नीयाद् यदम्भस्तु पीतास्तेनास्य देवताः।
ब्रह्मा विष्णुश्च रुद्रश्च भवन्तीत्यनुशुश्रुमः ॥ १०
गङ्गा च यमुना चैव प्रीयेते परिमार्ज्जनात्।
नासत्यदस्रौ पीयेतं स्पृष्टे नासापुटद्वये ॥ ११

स्पृष्टे लोचनयुग्मे च प्रीयेते शशिभास्करौ।
कर्णयुग्मे यथा स्पृष्टे प्रीयेते अनिलानलौ॥ १२
स्कन्धयोः स्पर्शनादस्य प्रीयन्ते सर्व्वदेवताः।
मुर्द्धस्तु स्पर्शनादस्य प्रीतस्तु पुरुषो भवेत्॥ १३
विना यज्ञोपवीतेन तथा मुक्तशिखोऽपि वा।
अप्रक्षालित पादस्तु आचान्तोऽप्यशुचिर्भवेत्॥ १४
बहिर्जानुरुपस्पृश्य एकहस्तार्पितैर्जलैः।
समलाभिस्तथाङ्गिश्च नैव शुद्धिमवाप्नुयात्॥ १५
आचम्य च पुरा प्रोक्तं तीर्थसम्मार्ज्जनं ततः।
उपस्पृश्य ततः पश्चान्मन्त्रेणानेन धर्म्मतः॥ १६
अन्तश्चरसि भूतेषु गुहायां विश्वतोमुखः।
त्वं यज्ञस्त्वं वषट्कार आपोज्योतोरसोऽमृतम्॥ १७
आचम्य च ततः पश्चादादित्याभिमुखो जलम्।
उदुत्यं जातवेदसं मन्त्रेण प्रक्षिपेत् ततः॥ १८
एष एव विधिः प्रोक्तः सन्ध्यायाश्च द्विजातिषु।
पूर्व्वां सन्ध्यां जपंस्तिष्ठेदासीनः पश्चिमां तथा॥ १९
ततो जपेत् पवित्राणि पवित्रान् वाथ शक्तितः।
ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः॥ २०

इति शङ्खीये धर्म्मशास्त्रे नवमोऽध्यायः॥ ९॥

दशमोऽध्यायः।

सर्व्ववेदपवित्राणि सम्प्रवक्ष्याम्यतः परम्।
येषां जपेन होमेन पूयन्ते मानवाः सदा॥ १

अघमर्षणं देवव्रतं शुद्धवत्यस्तु यत् सदा।
कुष्माण्डाः पावमान्यश्च सर्व्वसाविव्रत एव च॥ २
अभीष्टरूपदा चैव स्तोमानि व्याहृतिस्तथा।
भारुण्डानि च सामानि गायत्र्या वै हृतं तथा॥ ३
पुरुषव्रतञ्च भारञ्च तथा सामव्रतानि च।
अविघ्नं बार्हस्पत्यञ्च वाक्सूक्तमनृतं तथा॥ ४
शतरुद्रीमथर्व्वशिरास्त्विसुपर्णां महाव्रतम्।
गोसूक्तमश्वसूक्तञ्च इन्द्रसूक्तञ्च सामनी॥ ५
त्रीणि पुष्पाङ्गदेहानि रथन्तरञ्चाग्निव्रतं वामदेव्यञ्च।
एतानि गोतानि पुनन्ति जन्तून्
जातिस्मरत्वं लभते यदीच्छेत्॥ ६
इति शङ्खोक्ते धर्म्मशास्त्रे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः।

इति वेदपवित्राण्यभिहितानि एभ्यः सावित्री विशिष्यते।
नास्त्यघमर्षणात् परमं तज्जलेन व्याहृतिभिः परंजोमः॥ १
न साविव्रात्याः परं जप्यम्। कुशहस्तः सामासीनः कुशोत्तरोयः कुशपाणिः प्राङ्मुखः सूर्य्याभिमुखो वाचमालामादाय देवताध्यायी तज्जपं कुर्य्यात्। सुवर्णं मणि मुक्ता-स्फाटिक-पद्मपत्र-बीजाक्षाणामन्यतमेनाक्षमालां कुर्य्यात्। ध्यायन् वाम-हस्तोपरि वा गणयेत्। आदौ देवतामार्षं चन्दंश्च स्मरेत। ततः सप्रणवव्याहृतिकामादावन्ते च शिरसा गायत्रीं मावर्त्तयेत्।

तथास्याः सविता ऋषिर्विश्वामित्रो गायत्रीछन्दः। प्रणवाद्या भूर्भुवः स्वर्महर्जनस्तपः सत्यमिति व्याहृतयः। आपोज्योती-रसोऽमृतं ब्रह्मभूर्भुवः स्वरोम् ॥ २

सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह।
ये जपन्ति सदा तेषां न भयं विद्यते क्वचित् ॥ ३
दशजप्ता तु सा देवी दिनपापप्रणाशिनी।
शतं जप्ता तथा सा तु सर्व्वकल्मषनाशिणी।
सहस्रं जप्ता सा नृणां पातकेभ्यः समुद्धरेत् ॥ ४
स्वर्णस्तेयी कृतघ्नश्च ब्रह्महा गुरुतल्पगः।
सुरापश्च विशुध्येत लक्षजप्तेन सर्व्वदा ॥ ५
प्राणायामत्रयं कृत्वा स्नानकाले समाहितः।
अहोरात्रकृतात् पापात् तत्क्षणादेव शुध्यति ॥ ६
सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोड़शः।
अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः ॥ ७
हुता देवी विशेषेण सर्व्वकामप्रदायिनी।
सर्व्वपापक्षयकरी वनस्थभक्तवत्सला ॥ ८
शान्तिकामस्तु जुहुयाद्गायत्रीमयुतैः शुचिः।
हर्त्तुकामोऽपमृत्युञ्च घृतेन जुहुयात् तथा ॥ ९
श्रीकामस्तु तथा पद्मैर्विल्वैः काञ्चनकामतः।
ब्रह्मवर्च्चसकामस्तु जुहुयात् पूर्व्ववत् तथा ॥ १०
घृताक्तैस्तिलैर्व्वह्नौ हुत्वा तु सुसमाहितः।
गायत्र्यायुतहोमात् तु सर्व्वपापैः प्रमुच्यते ॥ ११
पापात्मा लक्षहोमेण पातकेभ्यः प्रमुच्यते।
ब्रह्मलोकमवाप्नोति प्राप्नुयात् काममीप्सितम् ॥ १२

गायत्री चैव जननी गायत्री पापनाशिनी।
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम्॥ १३
हस्तत्राणपदा देवी पततां नरकार्णवे।
तस्मात्तामभ्यसेन्नित्यं ब्राह्मणो नियतः शुचिः॥ १४
गायत्रीजप्यनिरतो हव्यकव्येषु भोजयेत्।
तस्मिन् न तिष्ठते पापमब्बिन्दुरिव भास्करे॥ १५
जपेनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः।
कुर्य्यादन्यन्न वा कुर्य्यान्मैत्रो ब्राह्मण उच्यते॥ १६
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः।
नोच्चैर्जप्यं बुधः कुर्य्यात् सावित्र्यास्तु विशेषतः॥ १७
सावित्रीजप्यनिरतः स्वर्गमाप्नोति मानवः।
सावित्रीजप्यनिरतो मोक्षोपायञ्च विन्दति॥ १८
तस्मात् सर्व्वं प्रयत्नेन स्नातः प्रयतमानसः।
गायत्रीञ्च जपेद्भक्त्या सर्व्वं पापप्रणाशिनीम्॥ १९
इति शङ्खीये धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११॥

द्वादशोऽध्यायः।

स्नातः कृतजपस्तदनु प्राङ्मुखो दिव्येन तीर्थेन देवानुदकेन तर्पयेत्। प्रत्यहं पुरुषसूक्तेनोदकाञ्जलीन् दद्यात् पुष्पाञ्जलीन् भक्त्या। अथ कृतापसव्यो दक्षिणामुखोऽन्तर्ज्जानुः पित्र्येण पितॄणां आद्यप्रकारमुदकं दद्यात्। पित्रे पितामहाय पितामह्यै सप्तमात् पुरुषात् पितृपक्षे यावतां नाम जानीयात्।

पितृपक्षीयाणां वयसां दत्त्वा मातृपक्षीयाणां गुरूणां सम्बन्धि-
बान्धवानाञ्च क्षत्वा सुहृदां कुर्य्यात्। भवन्ति चात्र श्लोकाः।

विना रौप्यसुवर्णेन विना ताम्रतिलेन च।
विना दर्भैश्च मन्त्रैश्च पितृणां नोपतिष्ठते॥ १
सौवर्णराजताभ्याञ्च खड्गेनोडुम्बरेण वा।
दत्तमक्षयतां याति पितृणान्तु तिलोदकम्॥ २
कुर्य्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्व्वापि पितृणां प्रीतिमावहन्॥ ३
स्नातस्तु तर्पणं क्षत्वा पितृणान्तु तिलाम्भसा।
पितृयज्ञमवाप्नोति प्रीणन्ति पितरस्तथा॥ ४

इति शङ्खोये धर्म्मशास्त्रे द्वादशोऽध्यायः॥ १२॥

त्रयोदशोऽध्यायः।

ब्राह्मणान्न परीक्षेत दैवे कर्म्मणि धर्म्मवित्।
पित्र्ये कर्म्मणि सम्प्राप्ते सूक्तमार्गैः परीक्षणम्॥ १
ब्राह्मणा ये विकर्म्माणो वैड़ालव्रतिकाः शठाः।
हीनाङ्गा अतिरिक्ताङ्गा ब्राह्मणाः पङ्क्तिदूषकाः॥ २
गुरूणां प्रतिकूलाश्च तथाग्न्यत्पातिनश्च ये।
गुरूणां त्यागिणश्चैव ब्राह्मणाः पङ्क्तिदूषकाः॥ ३
अनध्यायेष्वधीयानाः शौचाचारविवर्ज्जिताः।
शूद्रान्नरससम्पुष्टा ब्राह्मणाः पङ्क्तिदूषकाः॥ ४
षड़ङ्गवेदवेत्तारो बह्वृचश्चैव सामगाः।
त्रिणाचिकेतः पञ्चाग्निर्ब्राह्मणाः पङ्क्तिपावनाः॥ ५

ब्रह्मदेयानुसन्तानो ब्रह्मदेयप्रदायकाः।
ब्रह्मदेयापतिर्यश्च ब्राह्मणाः पङ्क्तिपावनाः॥ ६
ऋग् यजुःपारगो यश्च साम्नां यश्चापि पारगः।
अथर्वाङ्गिरसाऽध्येता ब्राह्मणाः पङ्क्तिपावनाः॥ ७
नित्यं यागरतो विद्वान् ममलोष्ट्राश्मकाञ्चनः।
ध्यानशौलो यतिर्विद्वान् ब्राह्मणाः पङ्क्तिपावनाः॥ ८
द्वौ दैवे प्राङ्मुखौ त्रींश्च पित्र्ये चादङ्मुखांस्तथा।
भोजयेद्विविधान् विप्रानेकैकमुत यत्र वा॥ ९
भोजयेदथवाप्येकं ब्राह्मणं पङ्क्तिपावनम्।
देवे कृत्वा तु नैवेद्यं पश्चाद्दद्यात् तु तत् क्षिपेत्॥ १०
उच्छिष्टसन्निधौ कार्य्यं पिण्डनिर्व्वपणं बुधैः।
अभावे च तथा कार्य्यमग्निकार्य्यं यथाविधि॥ ११
श्राद्धं कृत्वा तु यत्नेन त्वरा क्रोधविवर्जितः।
उष्णमन्नं द्विजातिभ्यः श्रद्धया विनिवेदयेत्॥ १२
भोजयेद्विविधान् विप्रान् गन्धमाल्यानुलेपनैः।
पङ्क्तिविदात्मनो गेहे भोज्यं वा भक्ष्यमेव वा।
अनिवेद्य न भोक्तव्यं पिण्डमूले कथञ्चन॥ १३
उग्रगन्धान्यगन्धानि चैत्यवृक्षभवानि च।
पुष्पाणि वर्ज्जनीयानि तथा पर्व्वतजानि च॥ १४
तोयोद्भवानि देयानि रक्तान्यपि विशेषतः।
ऊर्णासूत्रं प्रदातव्यं कार्पासमथवा नवम्॥ १५
दशा विवर्ज्जयेत् प्राज्ञो यद्यनाहतवस्त्रजाः।
घृतेन दीपा दातव्यस्तिलतैलेन वा पुनः॥ १६

धूपार्थं गुग्गुलं दद्यात् घृतयुक्तं मधूत्कटम्।
चन्दनञ्च तथा दद्यादिष्टं यत् कुङ्कुमं शुभम्॥ १७
कृत्राकं शरशिम्बञ्च पलञ्च सूपकं तथा।
कुष्माण्डालाबुवार्त्ताकुकोविदारांश्च वर्ज्जयेत्॥ १८
पिप्पलीं मरिचञ्चैव तथा वै पिण्डमूलकम्।
कृतञ्च लवणञ्चैव वंशागन्तु विवर्ज्जयेत्॥ १९
राजमासान् मसूरांश्च प्रवालकोरदूषकान्।
लोहितान् वृक्षनिर्य्यासान् श्राद्धकर्म्मणि वर्ज्जयेत्॥ २०
आम्रातलबलीमूलमूलकान् दधिदाड़िमान्।
सकोविदार्य्यसत्कन्दराजेन मधुना सदा॥ २१
शक्तून् शर्करया सार्द्धं दद्याच्छ्राद्धे प्रयत्नतः।
पायसादिभिरुष्णैश्च भोजयित्वा तथा द्विजान्॥ २२
भक्त्या प्रणम्य आचान्तान् तथा वै दत्तदक्षिणान्।
अभिवाद्य प्रसन्नात्मा अनुव्रज्य विसर्ज्जयेत्॥ २३
निमन्त्रितस्तु यः श्राद्धे मैथुनं सेवते द्विजः।
श्राद्धं भुक्त्वा च दत्त्वा च युक्तः स्यान्महतैनसा॥ २४
कालशाकं महाशल्कं मांसं वा शकुनस्य च।
खड्गमांसं तथानन्त्यं यमः प्रोवाच धर्म्मवित्॥ २५

इति शङ्खोक्ते धर्म्मशास्त्रे त्रयोदशोऽध्यायः॥ १३॥

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CHAPTER I.

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyâ, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangâ and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.‖

---

* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

‖ It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz*., violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.]

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

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* Another text is *Sindhurvidharani* : The commentator Krishna Pundit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurviharani*. *Vidharani* can never be an adjective of *Sindhu* which is masculine.

† The term *Guru* may also mean father, meaning 'Knowing one's own step-mother.

Now they quote the example :—

On learning being destroyed [one] may again acquire it : but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable : therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Véda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* "Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

* Some texts read *apujya* (unworthy of adoration) for *aputra*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

* There are two readings *S'ástrena* and *S'astrena*. The latter means 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example :

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted : by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold] ; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty: in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmaṇa. They quote a sloka from Manu on this subject. "A twice-born person, who not having

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* There are two readings *rajanumatabhavena* and *rajatu-mritabhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; nor those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Brâhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundredfold, on the speakers.

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(âtatâyins)*.

Now they quote the following verses on the subject :—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*âtatâyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Véda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa ; [in] that [case] fury recoils upon fury.

A Trináchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasáman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsâ*, one who knows the Angas, a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'châryа*.

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting.

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the teeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajápati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Châmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.*,) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the hand. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gáyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmaṇa or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives). [The rule of impurity] shall be exactly the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] seed.

Now they quote the following verses as an example:

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya after fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

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* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

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* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmanicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmanicide. Therefore the murder of a learned Brâhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihotra, nor gift of sacrificial presents can save one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

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* The Benares text reads *dára* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina, the month of September.

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes urine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, both [feet] by two, the anus by five, the one (*i.e.*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a religious student.

An ox, a student, and a Brâhmaṇa who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjugation of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmaṇa.

Those Brâhmaṇas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chaṇḍâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmaṇas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmaṇa, whose

stomach does not contain the food of a S'udra, is even the worthiest of all recipients.

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example :

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A householder] must have faith and be free from

covetousness; [if he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit) shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Srâmanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example:

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example:

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clothes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor for food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

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* Three sacred tanks at the holy shrine of Pushkara.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmaṇa guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmaṇas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmaṇas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmaṇas are near at hand. A Brâhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyana Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmaṇa [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. The wearing cloth of

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* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Pausha, Mágha and Phálguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Sâvitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep, or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example :

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example :

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa; nor between two fires; nor between two Bráhmaṇas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmaṇas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chaṇḍálas [live]. [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda; for it is said in the *Smriti* that, the hand of a Bráhmaṇa is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible], nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'châryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'châryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten ; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example :

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example :

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body ; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Brâhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example:—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

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* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.] ; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhâti Krichchha* [penance must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten ; of

धेनुं दद्याद् द्विजातिभ्यो दक्षिणाञ्चापि शक्तितः।
अलङ्कृत्य यथाशक्ति वस्त्रालङ्करणैर्द्विजान् ॥ २३
याचेद्दण्डप्रमाणेन प्रायश्चित्तं यथोदितम्।
तेषामनुज्ञया कृत्वा प्रायश्चित्तं यथाविधि ॥ २४
पुनस्तान् परिपूर्णार्थानर्चयेद्विधिवद्द्विजान्।
सन्तुष्टा ब्राह्मणा दद्युरनुज्ञां व्रतकारिणे ॥ २५
जपाच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि।
सर्व्वं भवति निश्छिद्रं यस्य चेच्छन्ति ब्राह्मणाः ॥ २६
ब्राह्मणा यानि भाषन्ते मान्यन्ते तानि देवताः।
सर्व्वदेवमया विप्रा न तद्वचनमन्यथा ॥ २७
उपवासो व्रतञ्चैव स्नानं तीर्थफलं तपः।
विप्रैः सम्पादितं सर्व्वं सम्पन्नं तस्य तत्फलम् ॥ २८
सम्पन्नमिति यद्वाक्यं वदन्ति क्षितिदेवताः।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं लभेत ॥ २९
ब्राह्मणा जङ्गमं तीर्थं निर्ज्जलं सार्व्वकामिकम्।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ॥ ३०
तेभ्योऽनुज्ञामभिप्राप्य प्रगृह्य च तथाशिषः।
भोजयित्वा द्विजान् शक्त्या भुञ्जीत सह बन्धुभिः ॥ ३१
इति शातातपीये कर्म्मविपाके प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः।

ब्रह्महा नरकस्यान्ते पाण्डुकुष्ठी प्रजायते।
प्रायश्चित्तं प्रकुर्व्वीत स तत्पातकशान्तये ॥ १

चत्वारः कलसाः कार्य्याः पञ्चरत्नसमन्विताः।
पञ्चपल्लवसंयुक्ताः सितवस्त्रेण संयुताः॥ २
अश्वस्थानादिमृद्युक्तास्तीर्थोदकसुपूरिताः।
कषायपञ्चकोपेता नानाविधफलान्विताः॥ ३
सर्व्वौषधिसमायुक्ताः स्थाप्याः प्रतिदिशं द्विजैः।
रौप्यमष्टदलं पद्मं मध्यकुम्भोपरि न्यस्येत्॥ ४
तस्योपरि न्यसेद्देवं ब्रह्माणञ्च चतुर्म्मुखम्।
पलार्द्धार्द्धप्रमाणेन सुवर्णेन विनिर्म्मितम्॥ ५
अर्च्चेत् पुरुषसूक्तेन त्रिकालं प्रतिवासरम्।
यजमानः शुभैर्गन्धैः पुष्पैर्धूपैर्यथाविधि॥ ६
पूर्व्वादिकुम्भेषु ततो ब्राह्मणा ब्रह्मचारिणः।
पठेयुः स्वस्ववेदांस्ते ऋग्वेदप्रभृतीन् शनैः॥ ७
दशांशेनःततो होमो ग्रहशान्तिपुरःसरम्।
मध्यकुम्भे विधातव्यो घृताक्तैस्तिलहेमभिः॥ ८
द्वादशाहमिदं कर्म्म समाप्य द्विजपुङ्गवः।
तत्र पीठे यजमानमभिषिञ्चेद्यथाविधि॥ ९
ततो दद्याद्यथाशक्ति गोभूहेमतिलादिकम्।
ब्राह्मणेभ्यस्तथा देवमाचार्य्याय निवेदयेत्॥ १०
आदित्या वसवो रुद्रा विश्वदेवा मरुद्गणाः।
प्रीता सर्व्वे व्यपोहन्तु मम पापं सुदारुणम्॥ ११
इत्युदीर्य्य मुहुर्भक्त्या तमाचार्य्यं क्षमापयेत्।
एवं विधाने विहिते श्वेतकुष्ठी विशुध्यति॥ १२
कुष्ठी गोवधकारी स्यान्नरकान्तेऽस्य निष्कृतिः।
स्थापयेद् घटमेकन्तु पूर्व्वोक्तद्रव्यसंयुतम्॥ १३

रक्तचन्दनलिप्ताङ्गं रक्तपुष्पाम्बरान्वितम्।
रक्तकुम्भन्तु तत् कृत्वा स्थापयेद्दक्षिणां दिशम्॥ १४
ताम्रपात्रं न्यसेत् तत्र तिलचुर्णेन पूरितम्।
तस्योपरि न्यसेद्देवं हेमनिष्कमयं यमम्॥ १५
यजेत् पुरुषसूक्तेन पापं मे शाम्यतामिति।
सामपारायणं कुर्य्यात् कलसे तत्र सामवित्॥ १६
दशांशं सर्षपैर्हुत्वा पावमान्यभिषेचने।
विहिते धर्म्मराजानमाचार्य्याय निवेदयेत्॥ १७
यमोऽपि महिषारूढ़ो दण्डपाणिर्भयावहः।
दक्षिणाग्रापतिर्देवो मम पापं व्यपोहतु॥ १८
इत्युच्चार्य्य विसृज्यैनं मासं सङ्गक्तिमाचरेत्।
ब्रह्मगोऽधयोरेषा प्रायश्चित्तेन निष्कृतिः॥ १९
पितृहा चेतनाहीनो मातृहान्धः प्रजायते।
नरकान्ते प्रकुर्व्वीत प्रायश्चित्तं यथाविधि॥ २०
प्राजापत्यानि कुर्व्वीत त्रिंशच्चैव विधानतः।
व्रतान्ते कारयेन्नावं सौवर्णपलसम्मिताम्॥ २१
कुम्भं रौप्यमयञ्चैव ताम्रपात्राणि पूर्व्ववत्।
निष्कहेम्ना तु कर्त्तव्यो देवः श्रीवत्सलाञ्छनः॥ २२
पट्टवस्त्रेण संवेष्ट्य पूजयेत् तं विधानतः।
नावं द्विजाय तां दद्यात् सर्व्वोपस्करसंयुताम्॥ २३
वासुदेव जगन्नाथ सर्व्वभूताशयस्थित।
पातकार्णवमग्नं मां तारय प्रणतार्त्तिहृत्॥ २४
इत्युदीर्य्य प्रणम्याथ ब्राह्मणाय विसर्ज्जयेत्।
अन्येभ्योऽपि यथाशक्ति विप्रेभ्यो दक्षिणां ददेत्॥ २५

स्वसृघातो तु बधिरो नरकान्ते प्रजायते।
मूको भ्रातृबधे चैव तस्येयं निष्कृतिः स्मृता॥ २६
साऽपि पापविशुद्ध्यर्थं चरेच्चान्द्रायणव्रतम्।
व्रतान्ते पुस्तकं दद्यात् सुवर्णफलसंयुतम्॥ २७
इमं मन्त्रं समुच्चार्य्य ब्राह्मणीं तां विसर्ज्जयेत्।
सरस्वति जगन्मातः शब्दब्रह्माधिदेवते॥ २८
दुष्कर्म्मकरणात् पापं पाहि मां परमेश्वरि।
बालघातो च पुरुषो मृतवत्सः प्रजायते॥ २९
ब्राह्मणोदाहनञ्चैव कर्त्तव्यं तेन शुद्धये।
श्रवणं हरिवंशस्य कर्त्तव्यञ्च यथाविधि॥ ३०
महारुद्रजपञ्चैव कारयेच्च यथाविधि।
षड़ङ्गैकादशै रुद्रै रुद्रः सामभिधीयते॥ ३१
रुद्रैस्तथैकादशभिर्म्महारुद्रः प्रकीर्त्तितः।
एकादशभिरेतैस्तु अतिरुद्रश्च कथ्यते॥ ३२
जुहुयाच्च दशांशेन दूर्व्वयायुतसङ्ख्यया।
एकादश स्वर्णनिष्काः प्रदातव्याः सदक्षिणाः॥ ३३
पलान्येकादश तथा दद्याद्द्विजानुसारतः।
अन्येभ्योऽपि यथाशक्ति द्विज्येभ्यो दक्षिणान्दिशेत्॥ ३४
स्नापयेद्दम्पतौ पश्चान्मन्त्रैर्व्वरुणदैवतैः।
आचार्य्याय प्रदेयानि वस्त्रालङ्करणानि च॥ ३५
गोघ्नहा पुरुषः कुष्ठी निर्व्वंशश्चोपजायते।
स च पापविशुद्ध्यर्थं प्राजापत्यशतञ्चरेत्॥ ३६
व्रतान्ते मेदिनीं दत्त्वा शृणुयादथ भारतम्।
स्त्रीघ्नन्तो चातिसारो स्यादश्वत्थान् रोपयेद्दश॥ ३७

दद्याच्च शर्कराधेनुं भोजयेच्च शतं द्विजान्।
राजहा क्षयरोगी स्यादेषा तस्य च निष्कृतिः॥ ३८
गोभूहिरण्यमिष्टान्नजलवस्त्रप्रदानतः।
घृतधेनुप्रदानेन तिलधेनुप्रदानतः॥ ३९
इत्यादिना क्रमेणैव क्षयरोगः प्रशाम्यति।
रक्तार्व्बुदौ वैश्यहन्ता जायते स च मानवः॥ ४०
प्राजापत्यानि चत्वारि सप्त धान्यानि चोत्सृजेत्।
दण्डापतानकयुतः शूद्रहन्ता भवेन्नरः॥ ४१
प्राजापत्यं सक्षत्रैवं दद्याद्धेनुं सदक्षिणाम।
कारूणाच्च बधे चैव रूक्षभाषः प्रजायते॥ ४२
तेन तत्पापशुद्ध्यर्थं दातव्यो वृषभः सितः।
सर्व्वकार्य्येष्वसिद्धार्थो गजघाती भवेन्नरः॥ ४३
प्रासादं कारयित्वा तु गणेशप्रतिमां न्यसेत्।
गणनाथस्य मन्त्रन्तु मन्त्रो लक्षमितं जपेत्॥ ४४
कुलत्थशाकैः पूपैश्च गणशान्तिपुरःसरम्।
उष्ट्रे विनिहते चैव जायते विकृतस्वरः॥ ४५
स तत्पापविशुद्ध्यर्थं दद्यात् कर्पूरकं पलम्।
अश्वे विनिहते चैव वक्रतुण्डः प्रजायतेः॥ ४६
शतं पलानि दद्याच्च चन्दनान्यघनुत्तये।
महिषीघातने चैव कृष्णगुल्मः प्रजायते॥ ४७
खरे विनिहते चैव खररोमा प्रजायते।
निष्कत्रयस्य प्रकृतिं सम्प्रदद्याद्धिरण्मयीम्॥ ४८
तरक्षौ निहते चैव जायते काकरेक्षणः।
दद्याद्रत्नमयीं धेनुं स तत्पातकशान्तये॥ ४९

शूकरे निहते चैव दन्तुरो जायते नरः।
स दद्यात्तु विशुद्ध्यर्थं घृतकुम्भं सदक्षिणम् ॥ ५०
हरिणे निहते खञ्जः शृगाले तु विपादकः।
अश्वस्तेन प्रदातव्यः सौवर्णपलनिर्म्मितः ॥ ५१
अजाभिघातने चैव अधिकाङ्गः प्रजायते।
अजा तेन प्रदातव्या विचित्रवस्त्रसंयुता ॥ ५२
उरभ्रे निहते चैव पाण्डुरोगः प्रजायते।
कस्तुरिकापलं दद्याद्ब्राह्मणाय विशुद्धये ॥ ५३
मार्ज्जारे निहते चैव पीतपाणिः प्रजायते।
पारावतं ससौवर्णं प्रदद्यान्निष्कमात्रकम् ॥ ५४
शुकसारिकयोर्घाते नरः स्खलितवाग्भवेत्।
सच्छास्त्रपुस्तकं दद्यात् स विप्राय सदक्षिणम् ॥ ५५
वकघातो दीर्घनसो दद्याद्गां धवलप्रभाम्।
काकघातो कर्णहीनो दद्याद्गामसितप्रभाम् ॥ ५६
हिंसायां निष्कृतिरियं ब्राह्मणे समुदाहृता।
तदर्द्धार्द्धप्रमाणेन क्षत्रियादिष्वनुक्रमात् ॥ ५७

इति शातातपीये कर्म्मविपाके हिंसाप्रायश्चित्तविधिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

सुरापः श्यावदन्तः स्यात् प्राजापत्यान्तरं तथा।
शर्करायास्तुलां सप्त दद्यात् पापविशुद्धये ॥ १

जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः।
ततोऽभिषेकः कर्त्तव्यो मन्त्रैर्व्वरुणदैवतैः॥ २
मद्यपो रक्तपित्ती स्यात् स दद्यात् सर्पिषो घटम्।
मधुनोऽर्द्धघटञ्चैव सहिरण्यं विशुद्धये॥ ३
अभक्ष्यभक्षणे चैव जायते कृमिलोदरः।
यथावत्तेन शुद्ध्यर्थमुपोष्यं भीमपञ्चकम्॥ ४
उदक्या वीक्षितं भुक्ता जायते कृमिलोदरः।
गोमूत्रयावकाहारस्त्रिरात्रेणैव शुध्यति॥ ५
भुक्ता चास्पृश्य संस्पृष्टं जायते कृमिलोदरः।
त्रिरात्रं समुपोष्याथ स तत्पापात् प्रमुच्यते॥ ६
परान्नविघ्नकरणाज्जीर्णमभिजायते।
लक्षहामं स कुर्व्वीत प्रायश्चित्तं यथाविधि॥ ७
मन्दादराग्निर्भवति सति द्रव्ये कदन्नदः।
प्राजापत्यत्रयं कुर्य्याद्भोजयेच्च शतं द्विजान्॥ ८
विषदः स्याच्छर्दिरोगी दद्याद्दशपयस्विनीः।
मार्गहा पादरोगी स्यात् सोऽश्वदानं समाचरेत्॥ ९
पिशुनो नरकस्यान्ते जायते श्वासकासवान्।
घृतं तेन प्रदातव्यं सहस्रपलसम्मितम्॥ १०
धूर्त्तोऽपस्माररोगी स्यात् स तत्पापविशुद्धये।
ब्रह्मकूर्चमयीं धेनुं दद्याद्वाच्च सदक्षिणाम्॥ ११
शूली परोपतापेन जायते तत्प्रमोचने।
सोऽन्नदानं प्रकुर्व्वीत तथा रुद्रं जपेन्नरः॥ १२
दावाग्निदायकश्चैव रक्तातिसारवान् भवेत्।
तेनोदपानं कर्त्तव्यं रोपणीयस्तथा वटः॥ १३

सुरालये जले वापि शुक्रमूत्रं करोति यः।
गुदरोगो भवेत् तस्य पापरूपः सुदारुणः॥ १४
मासं सुराचमनेनैव गोदानद्वितयेन तु।
प्राजापत्यन चैकेन शाम्यन्ति गुदजा रुजः॥ १५
गर्भपातनजा रोगा यकृत्प्लीहजलोदराः।
तेषां प्रशमनार्थाय प्रायश्चित्तमिदं स्मृतम्॥ १६
एतेषु दद्याद्विप्राय जलधेनुं विधानतः।
सुवर्णरूप्यताम्राणां पलत्रयसमन्विताम्॥ १७
प्रतिमाभङ्गकारो च अप्रतिष्ठः प्रजायते।
संवत्सरत्रयं सिञ्चेदश्वत्थं प्रतिवासरम्॥ १८
उद्वाहयेत् तमश्वत्थं स्वगृह्योक्तविधानतः।
तत्र संस्थापयेद्देवं विघ्नराजं सुपूजितम्॥ १९
दुष्टवादी खण्डितः स्यात् स वै दद्याद्विजातये।
रूप्यं पलद्वयं दुग्धं घटद्वयसमन्वितम्॥ २०
खल्वाटः परनिन्दावान् धेनुं दद्यात् सकाञ्चनाम्।
परोपहासकृत्काणः स गां दद्यात् समौक्तिकाम॥ २१
सभायां पक्षपाती च जायते पक्षघातवान्।
निष्कत्रयमितं हेम स दद्यात् सत्यवर्त्तिनाम्॥ २३
इति शातातपीये कर्म्मविपाके प्रकीर्णप्रायश्चित्तं नाम
तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

कुलघ्नो नरकस्यान्ते जायते विप्रहेमहृत्।
स तु स्वर्णशतं दद्यात् कृत्वा चान्द्रायणत्रयम् ॥ १
औडुम्बरो ताम्रचौरो नरकान्ते प्रजायते।
प्राजापत्यं स कृत्वात्र ताम्रं पलशतं दिशेत् ॥ २
कांस्यहारी च भवति पुण्डरीकसमन्वितः।
कांस्यं पलशतं दद्यादलङ्कृत्य द्विजातये ॥ ३
रीतिहृत् पिङ्गलाक्षः स्यादुपोष्य हरिवासरम्।
रीतिं पलशतं दद्यादलङ्कृत्य द्विजं शुभम् ॥ ४
मुक्ताहारी च पुरुषो जायते पिङ्गमूर्द्धजः।
मुक्ताफलशतं दद्यादुपोष्य स विधानतः ॥ ५
त्रपुहारी च पुरुषो जायते नेत्ररोगवान्।
उपोष्य दिवसं सोऽपि दद्यात् पलशतं त्रपु ॥ ६
सीसहारी च पुरुषो जायते शौर्यरोगवान्।
उपोष्य दिवसं दद्याद्घृतधेनुं विधानतः ॥ ७
दुग्धहारी च पुरुषो जायते बहुमूत्रकः।
स दद्याद्दुग्धधेनुञ्च ब्राह्मणाय यथाविधि ॥ ८
दधिचौर्य्येण पुरुषो जायते मदवान् यतः।
दधिधेनुः प्रदातव्या तेन विप्राय शुद्धये ॥ ९
मधुचौरस्तु पुरुषो जायते नेत्ररोगवान्।
स दद्यान्मधुधेनुञ्च समुपोष्य द्विजातये ॥ १०
इक्षोर्विकारहारी च भवेदुदरगुल्मवान्।
गुडधेनुः प्रदातव्या तेन तद्दोषशान्तये ॥ ११

लोहहारो च पुरुषः कर्व्वुराङ्गः प्रजायते।
लोहं पलशतं दद्यादुपोष्य स तु वासरम्॥ १२
तैलचौरस्तु पुरुषो भवेत् कण्ड्वादिपीड़ितः।
उपोष्य स तु विप्राय दद्यात् तैलघटद्वयम्॥ १३
आमान्नहरणाच्चैव दन्तहीनः प्रजायते।
स दद्यादक्षिनौ हैमनिष्कद्वयविनिर्म्मितौ॥ १४
पक्कान्नहरणाच्चैव जिह्वारोगः प्रजायते।
गायत्र्याः स जपेल्लक्षं दशांशं जुहुयात् तिलैः॥ १५
फलहारो च पुरुषो जायते व्रणिताङ्गुलिः।
नानाफलानामयुतं स दद्याच्च द्विजन्मने॥ १६
ताम्बुलहरणाच्चैव श्वेतौष्ठः सम्प्रजायते।
सदक्षिणं प्रदद्याच्च विद्रुमस्य द्वयं वरम्॥ १७
शाकहारो च पुरुषो जायते नीललोचनः।
ब्राह्मणाय प्रदद्याद्वै महानीलमणिद्वयम्॥ १८
कन्दमूलस्य हरणात् क्रूरप्राणिः प्रजायते।
देवतायतनं कार्य्यमुद्यानं तेन शक्तितः॥ १९
सौगन्धिकस्य हरणादुर्गन्धाङ्गः प्रजायते।
स लक्षमेकं पद्मानां जुहुयाज्जातवेदसि॥ २०
दारुहारो च पुरुषः खिन्नपाणिःप्रजायते।
स दद्याद्विदुषे शुद्धौ काश्मीरजपलद्वयम्॥ २१
विद्यापुस्तकहारो च किल मूकः प्रजायते।
न्यायेतिहासं दद्यात् स ब्राह्मणाय सदक्षिणम्॥ २२
वस्त्रहारो भवेत् कुष्ठी सम्प्रदद्यात् प्रजापतिम्।
हैमनिष्कमितञ्चैव वस्त्रयुग्मं द्विजातये॥ २३

ऊर्णाहारी लोमशः स्यात् स दद्यात् कम्बलान्वितम्।
स्वर्णनिष्कमितं हेमवह्निं दद्याद्विजातये ॥ २४
पट्टसूत्रस्य हरणाद्विलोमा जायते नरः।
तेन धेनुः प्रदातव्या विशुद्ध्यर्थं द्विजन्मने ॥ २५
औषधस्यापहरणे सूर्य्यावर्त्तः प्रजायते।
सूर्य्यायार्घ्यः प्रदातव्यो मासं देयञ्च काञ्चनम् ॥ २६
रक्तवस्त्रप्रवालादिहारी स्याद्रक्तवातवान्।
सवस्त्रां महिषीं दद्यान्मणिरागसमन्विताम ॥ २७
विप्ररत्नापहारी चाप्यनपत्यः प्रजायते।
तेन कार्य्य विशुद्ध्यर्थं महारुद्रजपादिकम् ॥ २८
मृतवत्सोदितः सर्व्वो विधिरत्र विधीयते।
दशांशहोमः कर्त्तव्यः पलाशेन यथाविधि ॥ २९
देवस्वहरणाच्चैव जायते विविधो ज्वरः।
ज्वरो महाज्वरश्चैव रौद्रो वैष्णव एव च ॥ ३०
ज्वरे रौद्रं जपेत् ऋणं महारुद्रं महाज्वरे।
अतिरौद्रं जपेद्रौद्रे वैष्णवे तद्वयं जपेत् ॥ ३१
नानाविधद्रव्यचौरो जायते ग्रहणीयुतः।
तेनन्नोदकवस्त्राणि हेम देयञ्च शक्तितः ॥ ३२

इति शातातपीये कर्म्मविपाके स्तेयप्रायश्चित्तं नाम चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः।

मातृगामी भवेद्यस्तु लिङ्गं तस्य विनश्यति।
चाण्डालीगमने चैव हीनकोषः प्रजायते॥ १
तस्य प्रतिक्रियां कर्त्तुं कुम्भमुत्तरतो न्यसेत्।
क्षणवस्त्रसमाच्छन्नं क्षणमाल्यविभूषितम्॥ २
तस्योपरि न्यसेद्देवं कांस्यपात्रे धनेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं नरवाहनम्॥ ३
यजेत् पुरुषसूक्तेन धनदं विश्वरूपिणम्।
अथर्ववेदविद्विप्रो ह्याथर्वणं समाचरेत्॥ ४
सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ ५
धनोनामधिपो देवः शङ्करस्य प्रियः सखा।
सौम्याशाधिपतिः श्रीमान् मम पापं व्यपोहतु॥ ६
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं हीनकोषे लिङ्गनाशे विशुद्धये॥ ७
गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते।
तेनापि निष्कृतिः कार्य्या शास्त्रदृष्टेन कर्म्मणा॥ ८
स्थापयेत् कुम्भमेकन्तु पश्चिमायां शुभे दिने।
नीलवस्त्रसमाच्छन्नं नीलमाल्यविभूषितम्॥ ९
तस्योपरि न्यसेद्देवं ताम्रपात्रे प्रचेतसम्।
सुवर्णनिष्कषट्केन निर्म्मितं यादसाम्पतिम्॥ १०
यजेत् पुरुषसूक्तेन वरुणं विश्वरूपिणम्।
सामविद्ब्राह्मणस्तत्र सामवेदं समाचरेत्॥ ११

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १२
यादसामधिपो देवो विघ्नेषामपि पावनः।
संसाराब्धौ कर्णधारो वरुणः पावनोऽस्तु मे॥ १३
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवमलङ्कृत्य मूत्रकृच्छ्रप्रशान्तये। १४
स्नुषागमने चैव रक्तकुष्ठं प्रजायते।
भगिनीगमने चैव पीतकुष्ठं प्रजायते॥ १५
तस्य प्रतिक्रियां कर्त्तुं पूर्व्वतः कलसं न्यसेत्।
पीतवस्त्रसमाच्छन्नं पीतमाल्यविभूषितम्॥ १६
तस्योपरि न्यसेत् स्वर्णपात्रे देवं सुरेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं वज्रधारिणम्॥ १७
यजेत् पुरुषसूक्तेन वासवं विश्वरूपिणम्।
यजुर्व्वेदं तत्र साम ऋग्वेदञ्च समाचरेत्॥ १८
सुवर्णपुत्रिकां कृत्वा सुवर्णदशकेन तु।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १९
देवानामधिपो देवो वज्री विष्णुनिकेतनः।
शतयज्ञः सहस्राक्षः पापं मम निकृन्ततु॥ २०
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं सहस्राक्षं स पापस्यापनुत्तये॥ २१
भ्रातृभार्य्याभिगमनाद्गलत्कुष्ठं प्रजायते।
स्नुषागमने चैव कृष्णकुष्ठं प्रजायते॥ २२
तेन कार्य्यं विशुद्ध्यर्थं प्रागुक्तस्यार्द्धमेव हि।
दशांशहोमः सर्व्वत्र घृताक्तैः क्रियते तिलैः॥ २३

यदगम्याभिगमनाज्जायते ध्रुवमण्डलम् ।
कृत्वा लोहमयीं धेनुं तिलषष्ठिप्रमाणतः ॥ २४
कार्पासभारसंयुक्तां कांस्यदोहां सवत्सिकाम् ॥
दद्याद्विप्राय विधिवदिमं मन्त्रमुदीरयेत् ।
सुरभी वैष्णवी माता मम पापं व्यपोहतु ॥ २५
तपस्विनीसङ्गमने जायते चाश्मरीगदः ।
स तु पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत् ॥ २६
दद्याद्विप्राय विदुषे मधुधेनुं यथोदितम् ।
तिलद्रोणशतञ्चैव हिरण्येन समन्वितम् ॥ २७
पितृस्वस्राभिगमनाद्दक्षिणांघ्रव्रणी भवेत् ।
तेनापि निष्कृतिः कार्य्या अजादानेन शक्तितः ॥ २८
मातुलान्यान्तु गमने पृष्ठकुष्ठः प्रजायते ।
कृष्णाजिनप्रदानेन प्रायश्चित्तं समाचरेत् ॥ २९
मातृष्वस्राभिगमने वामाङ्गे व्रणवान् भवेत् ।
तेनापि निष्कृतिः कार्य्या सम्यग्दानप्रदानतः ॥ ३०
मृतभार्य्याभिगमने मृतभार्य्यः प्रजायते ।
तत्पातकविशुद्ध्यर्थं द्विजमेकं विवाहयेत् ॥ ३१
सगोत्रस्त्रीप्रसङ्गेन जायते च भगन्दरः ।
तेनापि निष्कृतिः कार्य्या महिषीदानयत्नतः ॥ ३२
तपस्विनीप्रसङ्गेन प्रमेही जायते नरः ।
मासं रुद्रजपः कार्य्यो दद्याच्छक्त्या च काञ्चनम् ॥ ३३
दीक्षितस्त्रीप्रसङ्गेन जायते दुष्टरक्तहृक् ।
स पातकविशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३४

स्वजातिजायागमने जायते हृदयव्रणी।
तत्पापस्य विशुद्ध्यर्थं प्राजापत्यद्वयं चरेत्॥ १५
पशुयोनौ च गमने मूत्राघातः प्रजायते।
तिलपात्रद्वयञ्चैव दद्यादात्मविशुद्धये॥ १६
अश्वयानौ च गमनाद् गुदस्तम्भ प्रजायते।
सहस्रकमलस्नानं मासं कुर्य्यात् शिवस्य च॥ १७
एते दोषा नराणां स्युर्नरकान्ते न संशयः।
स्त्रीणामपि भवन्त्येते तत्तत्पुरुषसङ्गमात्॥ १८

इति शातातपीये कर्म्मविपाकेऽगम्यागमनप्रायश्चित्तं नाम पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

अश्वशूकरशृङ्गाद्रिद्रुमादिशकटेन च।
भृग्वग्निदारुशस्त्राश्मविषाद्बन्धनजैर्मृताः॥ १
व्याघ्राहिगजभूपालचौरवैरिद्रुकाहताः।
काष्ठशल्यमृता ये च शौचसंस्कारवर्जिताः॥ २
विसूचिकान्नकवलदवातीसारतो मृताः।
शाकिन्यादिग्रहैर्ग्रस्ता विद्युत्पातहताश्च ये॥ ३
अस्पृश्या अपवित्राश्च पतिताः पुत्रवर्जिताः।
पञ्चत्रिंशत् प्रकारैश्च नाप्नुवन्ति गतिं मृताः॥ ४
पित्राद्याः पिण्डभाजः स्युस्त्रयो लेपभुजस्तथा।
ततो नान्दीमुखाः प्रोक्तास्त्रयोऽप्यश्रुमुखास्त्रयः॥ ५

द्वादशैते पितृगणास्तर्पिताः सन्ततिप्रदाः।
गतिहीनाः सुतादीनां सन्ततिं नाशयन्ति ते ॥ ६
दश व्याघ्रादिनिहता गर्भं विघ्नन्त्यमी क्रमात्।
द्वादशाश्वादिनिहता आकर्षन्ति च बालकम् ॥ ७
विषादिनिहता घ्नन्ति दशसु द्वादशस्वपि।
वर्षैकबालकं कुर्य्यादनपत्योऽनपत्यताम् ॥ ८
व्याघ्रेण हन्यते यस्तुः कुमारीगमनेन च।
विषदश्चैव सर्पेण गजेन नृपदुष्टकृत् ॥ ९
राज्ञा राजकुमारघ्नश्चौरेण पशुहिंसकः।
वैरिणा मित्रभेदी च वकवृत्तिर्वृकेण तु ॥ १०
गुरुघातो च शय्यायां मत्सरी शौचवर्जितः।
द्रोही संस्काररहितः शुना निक्षेपहारकः ॥ ११
नरो विहन्यतेऽरण्ये शूकरेण च पाशिकः।
क्रिमिभिः कृत्तवासाश्च कृमिणा च निकृन्तनः ॥ १२
शृङ्गिणा शङ्करद्रोही शकटेन च सूचकः।
भृगुणा मेदिनीचौरो बल्गुना यज्ञहानिकृत् ॥ १३
दर्वेन दक्षिणाचौरः शस्त्रेण श्रुतिनिन्दकः।
अश्मना द्विजनिन्दाकृद्विषेण कुमतिप्रदः ॥ १४
उदन्वनेन हिंस्रः स्यात् सेतुभेदी जलेन तु।
क्रिमिणा राजदन्तहृदतीसारेण लौहहृत् ॥ १५
शाकिन्यश्चैव म्रियते सदर्पकार्य्यकारकः।
अनध्यायेऽप्यधीयानो म्रियते विद्युता तथा ॥ १६
अस्पृश्यस्पर्शसङ्गी च वस्तुमाश्रित्य शास्त्रहृत्।
पतितो मद्यविक्रेतानपत्यो द्विजवस्त्रहृत् ॥ १७

अथ तेषां क्रमेणैव प्रायश्चित्तं विधयते।
कारयेन्निष्कमाचन्तु पुरुषं प्रेतरूपिणम्॥ १८
चतुर्भुजं दण्डहस्तं महिषासनसंस्थितम्।
पिष्टैः कृष्णतिलैः कुर्य्यात् पिण्डं प्रस्थप्रमाणतः॥ १९
मध्वाज्यशर्करायुक्तं स्वर्णकुण्डलमंयुतम्।
अकालमूलं कलसं पञ्चपल्लवसंयुतम्॥ २०
कृष्णवस्त्रसमाच्छन्नं सर्व्वौषधिसमन्वितम्।
तस्योपरि न्यसेदेवं पात्रं धान्यफलैर्युतम्॥ २१
सप्तधान्यन्तु सफलं तत्र तत् सफलं न्यसेत्।
कुम्भोपरि च विन्यस्य पूजयेत् प्रेतरूपिणम्॥ २२
कुर्य्यात् पुरुषसूक्तेन प्रत्यहं दुग्धतर्पणम्।
षड़ङ्गञ्च जपेद्रुद्रं कलसे तत्र वेदवित्॥ २३
यमसूक्तेन कुर्व्वीत यमपूजादिकं तथा।
गायत्र्याश्चैव कर्त्तव्यो जपः स्वात्मविशुद्धये॥ २४
अहश्शान्तिकपूर्व्वञ्च दशांशं जुहुयात् तिलैः।
अज्ञातनामगोत्राय प्रेताय सतिलोदकम्॥ २५
प्रदद्यात् पिष्टतीर्थेन पिण्डं मन्त्रमुदीरयेत्।
इमं तिलमयं पिण्डं मधुसर्पिःसमन्वितम्॥ २६
ददामि तस्मै प्रेताय यः पीड़ां कुरुते मम।
सजलान् कृष्णकलसांस्तिलपात्रसमन्वितान्॥ २७
द्वादश प्रेतमुद्दिश्य दद्यादेकञ्च विष्णवे।
ततोऽभिषिञ्चदाचार्य्यो दम्पतीकलसोदकैः॥ २८
शुचिर्व्वरायुधधरो मन्त्रैर्व्वरुणदैवतैः।
यजमानस्ततो दद्यादाचार्य्याय सदक्षिणाम्॥ २९

ततो नारायणबलिः कर्त्तव्यः शास्त्रनिश्चयात्।
एष साधारणविधिरगतीनामुदाहृतः॥ ३०
विशेषस्तु पुनर्ज्ञेयो व्याघ्रादिनिहतेष्वपि।
व्याघ्रेण निहते प्रेते परकन्यां विवाहयेत्॥ ३१
सर्पदंशे नागबलिर्हेयः सर्व्वेषु काञ्चनम्।
चतुर्निष्कमितं हेमगजं दद्याद्गजैर्हते॥ ३२
राज्ञा विनिहते दद्यात् पुरुषन्तु हिरण्मयम्।
चौरेण निहते धेनुं वैरिणा निहते वृषम्॥ ३३
वृकेन निहते दद्यादृयथाशक्ति च काञ्चनम्।
श्वया मृते प्रदातव्या श्वया तूलीसमन्विता॥ ३४
निष्कमात्रसुवर्णस्य विष्णुना समधिष्ठिता।
शौचहीने मृते चैव द्विनिष्कस्वर्णजं हरिम्॥ ३५
संस्कारहीने च मृते कुमारञ्च विवाहयेत्।
शुना हते च निक्षेपं स्थापयेन्निजशक्तितः॥ ३६
शूकरेण हते दद्यान्महिषं दक्षिणान्वितम्।
कृमिभिश्च मृते दद्याद्गोधूमान्नं द्विजातये॥ ३७
शृङ्गिणा च हते दद्यादृवृषभं वस्त्रसंयुतम्।
शकटेन मृते दद्यादश्वं सोपस्कारान्वितम्॥ ३८
भृगुपाते मृते चैव प्रदद्याद्धान्यपर्व्वतम्।
अग्निना निहते दद्यादुपानहं स्वशक्तितः॥ ३९
दवेन निहते चैव कर्त्तव्या सदने सभा।
शस्त्रेण निहते दद्यान्महिषीं दक्षिणान्विताम्॥ ४०
अश्मना निहते दद्यात् सवत्सां गां पयस्विनीम्।
विषेण च मृते दद्यान्मेदिनीं चेलसंयुताम्॥ ४१

उद्वन्धनमृते चापि प्रदद्याद्गां पयस्विनीम्।
मृते जलेन वरुणं हेमं दद्याच्चिनिष्ककम्॥ ४२
वृत्तं वृत्तहते दद्यात् सौवर्णं स्वर्णसंयुतम्।
अतोसारमृते लक्षं सावित्र्याः संहतो जपेत्॥ ४३
शाकिन्यादिमृते चैवं जपेद्रुद्रं यथोचितम्।
विद्युत्पातेन निहते विद्यादानं समाचरेत्॥ ४४
अस्पर्शे च मृते कार्य्यं वेदपारायणं तथा।
सच्छास्त्रपुस्तकं दद्याद्दान्तमाश्रित्य संस्थिते॥ ४५
पातित्येन मृते कुर्य्यात् प्राजापत्यानि षोड़श।
मृते चापत्यरहिते कृच्छ्राणां नवतिश्चरेत्॥ ४६
निष्कत्रयमितस्वर्णं दद्यादश्वं हयाहते।
कपिना निहते दद्यात् कपिं कनकनिर्म्मितम्॥ ४७
विसूचिकामृते स्वादु भोजयेच्च शतं द्विजाम्।
तिलधेनुः प्रदातव्या कण्ठेऽन्नकबले मृते॥ ४८
केशरोगमृते चापि अष्टौ कृच्छ्रान् समाचरेत्।
एवं कृते विधानेन विदध्यादौर्द्धदेहिकम्॥ ४९
ततः प्रेतत्वनिर्म्मुक्ताः पितरस्तर्पितास्तथा।
दद्युः पुत्रांश्च पौत्रांश्च आयुरारोग्यसम्पदः॥ ५०
इति शातातपप्रोक्तो विपाकः कर्म्मणामयम्।
शिष्याय शरभङ्गाय विनयात् परिपृच्छते॥ ५१

इति शातातपीये कर्म्मविपाकेऽगतिप्रायश्चित्तं नाम षष्ठोऽध्यायः॥ ६॥

लिखितसंहिता।

इष्टापूर्त्तंतु कर्त्तव्यो ब्राह्मणेन प्रयत्नतः।
इष्टेन लभते स्वर्गं पूर्त्तेन मोक्षमवाप्नुयात्॥ १
एकाहमपि कर्त्तव्यं भूमिष्ठमुदकं शुभम्।
कुलानि तारयेत् सप्त यत्र गौर्विट्षपा भवेत्॥ २
भूमिदानेन ये लोका गोदानेन च कीर्त्तिताः।
तल्लोकान् प्राप्नुयान्मर्त्यः पादपानां प्ररोपणे॥ ३
वापीकूपतड़ागानि देवतायतनानि च।
पतितान्युद्धरेद्यस्तु स पूर्त्तफलमश्नुते॥ ४
अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम्।
आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते॥ ५
इष्टापूर्त्तं द्विजातीनां सामान्यो धर्म्म उच्यते।
अधिकारो भवेच्छूद्रः पूर्त्ते धर्म्मे न वैदिके॥ ६
यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ ७
देवतानां पितॄणाञ्च जले दद्याज्जलाञ्जलिम्।
असंस्कृतसुतानाञ्च स्थले दद्याज्जलाञ्जलिम्॥ ८
एकादशाहे प्रेतस्य यस्य चोत्सृज्यते वृषः।
मुच्यते प्रेतलोकात्तु पितृलोकं स गच्छति॥ ९
एष्टव्या बहवः पुत्रा यद्यप्येको गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ १०

वाराणस्यां प्रविष्टस्तु कदाचिन्निष्क्रमेद्यदि।
हसन्ति तस्य भूतानि अन्योऽन्यं करताड़नैः॥ ११
गयाशिरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्व्वपेत्।
नरकस्थो दिवं याति स्वर्गस्थो मोक्षमाप्नुयात्॥ १२
आत्मनो वा परस्यापि गयाक्षेत्रे यतस्ततः।
यन्नाम्ना पातयेत् पिण्डं तं नयेद्ब्रह्म शाश्वतम्॥ १३
लोहितो यस्तु वर्णेन शङ्खवर्णखुरस्तथा।
लाङ्गुलशिरसोश्चैव स वै नीलवृषः स्मृतः॥ १४
नवश्राद्धं त्रिपक्षे च द्वादशस्वेव मासिकम्।
षण्मासी चाब्दिकश्चैव श्राद्धान्येतानि षोड़श॥ १५
यस्यैतानि न कुर्व्वीत एकोद्दिष्टानि षोड़श।
पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ १६
सपिण्डीकरणादूर्द्धं प्रतिसंवत्सरं द्विजः।
मातापित्रोः पृथक्कुर्य्यादेकोद्दिष्टं मृतेऽहनि॥ १७
वर्षे वर्षे तु कर्त्तव्यं मातापित्रोस्तु सन्ततम्।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकन्तु निर्व्वपेत्॥ १८
संक्रान्तावुपरागे च पर्व्वण्यपि महालये।
निर्व्वाप्यास्तु त्रयः पिण्डा एकतस्तु क्षयेऽहनि॥ १९
एकोद्दिष्टं परित्यज्य पार्व्वणं कुरुते द्विजः।
अकृतं तद्विजानीयात् स नाम पितृघातकः॥ २०
अमावस्यां क्षयो यस्य पितृपक्षेऽथवा यदि।
सपिण्डीकरणादूर्द्धं तस्योक्तः पार्व्वणो विधिः॥ २१
त्रिदण्डग्रहणादेव प्रेतत्वं नैव जायते।
अहन्येकादशे प्राप्ते पार्व्वणन्तु विधीयते॥ २२

यस्य संवत्सरादर्व्वाक् सपिण्डीकरणं स्मृतम्।
प्रत्यहं तत्प्रेतकुम्भं दद्यात् संवत्सरं द्विजः॥ २३
पत्या चैकेन कर्त्तव्यं सपिण्डीकरणं स्त्रियाः।
पितामह्यापि तत्तस्मिन् सत्येवन्तु त्रयेऽहनि॥ २४
तस्यां सत्यां प्रकर्त्तव्यं तस्या श्वश्रूति निश्चितम्॥ २५
विवाहे चैव निर्व्वृत्ते चतुर्थेऽहनि रात्रिषु।
एकत्वं सा गता भर्त्तुः पिण्डे गोत्रे च सूतके॥ २६
स्वगोत्राद्भ्रश्यते नारी उद्वाहात् सप्तमे पदे।
भर्त्तृगोत्रेण कर्त्तव्यं दानं पिण्डोदकक्रिया॥ २७
द्विमातुः पिण्डदानन्तु पिण्डे पिण्डे द्विनामतः।
षण्णां देयास्त्रयः पिण्डा एवं दाता न मुह्यति॥ २८
अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषनैः।
अदोषं तत् यमः प्राह पङ्क्तिप्रावन एव सः॥ २९
अग्नौकरणशेषन्तु पितृपात्रे प्रदापयेत्।
प्रतिपाद्य पितृणाञ्च न दद्याद्वैश्वदैविके॥ ३०
अनग्निको यदा विप्रः श्राद्धं करोति पार्व्वणम्।
तत्र मातामहानाञ्च कर्त्तव्यमभयं सदा॥ ३१
अपुत्रा ये मृताः केचित् पुरुषा वा स्त्रियोऽपि वा।
तेभ्य एव प्रदातव्यमेकोद्दिष्टं न पार्व्वणम्॥ ३२
यस्मिन् राशिगते सूर्य्ये विपत्तिः स्याद्द्विजन्मनः।
तस्मिन्नहनि कर्त्तव्यं दानं पिण्डोदकक्रिया॥ ३३
वर्षद्वयाभिषेकादि कर्त्तव्यमधिकेन तु।
अधिमासे तु पूर्व्वं स्याच्छ्राद्धं संवत्सरादपि॥ ३४

स एव हेयोद्दिष्टस्य येन केन तु कर्म्मणा।
अभिधानान्तरं कार्य्यं तचैवाहःकृतं भवेत्॥ ३५
श्रालाग्नौ पचते अन्नं लौकिकेनापि नित्यशः।
यस्मिन्नेव पचेदन्नं तस्मिन् होमो बिधीयते॥ ३६
वैदिके लौकिके वापि नित्यं हुत्वा ह्यतन्द्रितः।
वैदिके स्वर्गमाप्नोति लौकिके हन्ति किल्बिषम्॥ ३७
अग्नौ व्याहृतिभिः पूर्व्वं हुत्वा मन्त्रैस्तु शाकलैः।
संविभागन्तु भूतेभ्यस्ततोऽश्नीयादनग्निमान्॥ ३८
उच्छेषणन्तु नोत्तिष्ठेद्यावद्विप्रविसर्ज्जनम्।
ततो गृहबलिं कुर्य्यादिति धर्म्मो व्यवस्थितः॥ ३९
दर्भाः कृष्णाजिनं मन्त्रा ब्राह्मणश्च विशेषतः।
नैते निर्म्माल्यतां यान्ति योक्तव्यास्ते पुनः पुनः॥ ४०
पानमाचमनं कुर्य्यात् कुशपाणिः सदा द्विजः।
भुक्त्वा नोच्छिष्टतां याति एष एव बिधिः सदा॥ ४१
पान आचमने चैव तर्पणे दैविके सदा।
कुशहस्ता न दुष्येत यथा पाणिस्तथा कुशः॥ ४२
वामपाणौ कुशान् कृत्वा दक्षिनेन उपस्पृशेत्।
विनाचमन्ति ये मूढ़ा रुधिरेणाचमन्ति ते॥ ४३
नीवीमध्येषु ये दर्भा ब्रह्मसूत्रेषु ये कृताः।
पवित्रांस्तान् विजानीयाद्यथा कायस्तथा कुशाः॥ ४४
पिण्डेःकृतास्तु ये दर्भा यैः कृतं पित्रतर्पणम्।
मूत्रोच्छिष्टपुरीषञ्च तेषां त्यागो बिधीयते॥ ४५
दैवपूर्व्वन्तु यच्छ्राद्धमदैवञ्चापि यद्भवेत्।
ब्रह्मचारी भवेत् तत्र कुर्य्याच्छ्राद्धन्तु पैत्रकम्॥ ४६

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Similarly, a Bráhmaṇa woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva*. (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'üdras have eaten, or defiled by the touch of *S'vápachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Bráhmaṇa, who continuously partakes of a S'üdra's boiled rice for a month, becomes a S'üdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'üdra's boiled rice, company of the S'üdra's, sharing the same bed or seat with a S'üdra, and earning knowledge from S'üdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Vêdas*, and the three fires of a Brâhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'üdra's boiled rice. (9)

The son procreated by a Brâhmaṇa on his wife, after having taken a S'üdra's boiled rice, belongs to the S'üdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'üdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brâhmaṇa may always take a Brâhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'üdra's boiled rice. (12)

A Brâhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'üdra is like blood. (13)

The boiled rice of a Brâhmaṇa is consecrated through the merit of offerings to *Vishvadévas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sâma-mantras*. Hence, the boiled rice of a Brâhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'üdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'üdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'üdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'üdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva*. (21)

CHAPTER IX.

If a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinsed mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Pancha-gavyam.* (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavân* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, and five *Pala* weights of cow's urine constitute what is technically known as *Yavân.* A penitent shall not take anything more than this *Yaván.* (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara, Vilva* or *Kás'a.* (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Châṇdrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Bráhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Kṛichchha Châṇdrâyaṇams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapiṇda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapiṇda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapiṇda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Südra *Sapiṇda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Kṛichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam*. (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa*. (19)

One should put off one's shoes before entering a cowshed or an *Agnis'âlâ* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyáji*), as well as that cooked in connection with a *Garbhádhánam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Châṇdrâyaṇam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava S'râddha*, *Simantonnayanam*, or an *Anna S'râddha* ceremony, a man should practise a *Chándráyaṇam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin ; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a S'üdra deprives its eater (Bráhmaṇa) of his Bráhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chhâyâ* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Bráhmaṇa should practise a *Chándrâyaṇam*. (29)

Having eaten the boiled rice of a patricide, matricide, or a Bráhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmaṇa should practise a *Châṇdrâyaṇam.* (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Châṇdrâyaṇam.* (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam.* (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmaṇa with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam.* (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Châṇdrâyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chaṇdâla* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam.* (38—39).

A Bráhmaṇa, drinking water in touch with a *Chaṇḍâla*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛichchha Vratam.* A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛichchha Vratam.* These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

The erudite call not Y*ama* (the lord of death) *Yama.* The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyá*, honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prájápatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Venujivi*. (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

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purity by practising a *Châṇdrâyaṇam* or a *Prâjâpatyam Vratam.* (13)

He, who relinquishes the *Agni Hotra,* becomes a vow-breaker; the practice of a *Chandrâyaṇam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroṇi** ceremony. (16)

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* Procession with idols.

THE END.

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पञ्चविंशः खण्डः ।

मन्त्राम्नायेऽग्न इत्येतत् पञ्चकं लाघवार्थिभिः ।
पठ्यते तत्प्रयोगे स्यान्मन्त्राणामेव विंशतिः ॥ १
अग्नेः स्थाने वायुचन्द्रसूर्य्याबहुवदूह्य च ।
समस्य पञ्चमीसूत्रे चतुश्चतुरिति श्रुतेः ॥ २
प्रथमे पञ्चके पापो लक्ष्मीरिति पदं भवेत् ।
अपि पञ्चसु मन्त्रेषु इति यज्ञविदो विदुः ॥ ३
द्वितीये तु पतिघ्नीस्यादपुत्रेति तृतीयके ।
चतुर्थे त्वपमृत्येति इदमाहुतिलिंगकम् ॥ ४
धृतिहोमे न प्रयुञ्ज्याद्गोनामसु तथाष्टसु ।
चतुर्थ्यामग्न इत्यत्तद्गोनामसु हि हूयते ॥ ५
लताग्रेपल्लवो गूढ़ः शुङ्गेति परिकीर्त्यते ।
पतिव्रता व्रतवती ब्रह्मवन्धुस्तथाश्रुतः ॥ ६
शलाटु नीलमित्युक्तं ग्रन्थः स्तवक उच्यते ।
कपर्णिकाभितः केशा मूर्द्धि पश्चात् कपुच्छलम् ॥ ७
श्वाविच्छलाका शललो तथा वीरतरः शरः ।
तिलतण्डुलसम्पर्कः क्षपरः सोऽभिधीयते ॥ ८
नामधेये मुनिवसुपिशाचाबहुवत् सदा ।
यज्ञाश्च पितरो देवा यष्टव्यास्तिथिदेवताः ॥ ९
आग्नेयाद्येऽथ सर्पाद्ये विशाखाद्ये तथैव च ।
आषाढ़ाद्ये धनिष्टाद्ये अश्विन्याद्ये तथैव च ॥ १०
इन्द्राग्न्येतानि बहुवदृचाणा जुहुयात् सदा ।
इन्द्रहयं द्विवच्छेषमवशिष्टान्यथैकवत् ॥ ११

देवता अपि हूयन्ते बहुवत् सर्पवस्वपः।
देवाश्च पितरश्चैव द्विषद्भ्राम्यिनौ सदा॥ १२
ब्रह्मचारी समादिष्टो गुरुणा व्रतकर्मणि।
वाढ़मोमिति वा ब्रूयात् तथा चैवानुपालयेत्॥ १३
सशिखं वपनं कार्य्यमास्नानाद्ब्रह्मचारिणा।
आशरीरविमोक्षाय ब्रह्मचर्य्यं न चेद्भवेत्॥ १४
न गात्रोत्सादनं कुर्य्यादनापदि कदाचन।
जलक्रीड़ामलङ्कारान् व्रती दण्ड इवाप्नुवेत्॥ १५
देवतानां विपर्य्यासे जुहोतिषु कथं भवेत्।
सर्व्वं प्रायश्चित्तं हुत्वा क्रमेण जुहुयात् पुनः॥ १६
संस्कारा अतिपत्येरन् स्वकालश्चेत् कथञ्चन।
हुत्वैतदेव कर्त्तव्या ये तूपनयनादधः॥ १७
अनिष्ट्वा नवयज्ञेन नवान्नं योऽत्त्यकामतः।
वैश्वानरश्चरुस्तस्य प्रायश्चित्तं विधीयते॥ १८

इति पञ्चविंशः खण्डः॥ २५॥

षड्विंशः खण्डः।

चरुः समसनीयो यस्तथा गोयज्ञकर्म्मणि।
वृषभोत्सर्ज्जने चैव अश्वयज्ञे तथैव च॥ १
श्रावण्यां वा प्रदोषे यो कृष्णारम्भे तथैव च।
कथमेतेषु निर्व्वापाः कथञ्चैव जुहोतयः॥ २
देवतासङ्ख्यया ग्राह्या निर्व्वपास्तु पृथक् पृथक्।
तूष्णीं द्विरेव गृह्णीयाद्धोमस्यापि पृथक् पृथक्॥ ३

यावता होमनिर्व्वृत्तिर्भवेद्यो यत्र कीर्त्तिता।
शेषश्चैव भवेत् किञ्चित् तावन्तं निर्व्वपेच्चरुम् ॥ ४
चरौ समग्रनीये तु पित्र्ययज्ञे चरौ तथा।
होतव्यं मेचणेनान्य उपस्तीर्णाभिधारितम् ॥ ५
कालः कात्यायनेनोक्तो विधिश्चैव समासतः।
हुतोत्सर्गे यतो नोऽत्र गोभिलेन तु भाषितः ॥ ६
पारिभाषिक एव स्यात् कालो गोवाजियज्ञयोः।
अन्यस्मादुपदेशात्तु प्रस्तरारोहणस्य च ॥ ७
अथवा मार्गपाल्येऽग्नि कालो गोयज्ञकर्म्मणः।
नीराजनेऽग्नि वाख्यानामितितन्त्रान्तरे विधिः ॥ ८
अरद्वसन्तयोः केचिन्नवयज्ञं प्रचक्षते।
धान्यपाकवशादन्ये श्यामाको वनिनः स्मृतः ॥ ९
आश्वयुज्यां तथा कृष्णां वास्तुकर्म्मणि याज्ञिकाः।
यज्ञार्थतत्त्ववेत्तारो होममेवं प्रचक्षते ॥ १०
द्वे पञ्च द्वे क्रमेणैता हविराहुतयः स्मृताः।
शेषा आज्येन होतव्या इति कात्यायनोऽब्रवीत् ॥ ११
पयो यदाज्यसंयुक्तं तत् पृषातकमुच्यते।
दध्येके तदुपासाद्य कर्त्तव्यः पायसश्चरुः ॥ १२
व्रीहयः शालयो मुद्गा गोधूमाः सर्षपास्तिलाः।
यवाश्चौषधयः सप्त विपदं घ्नन्ति धारिताः ॥ १३
संस्काराः पुरुषस्यैते स्मर्य्यन्ते गोतमादिभिः।
अतोऽष्टकादयः कार्य्याः सर्व्वे कालाक्रमोदिताः ॥ १४
सकृदप्यष्टकादीनि कुर्य्यात् कर्म्माणि यो द्विजः।
स पङ्क्तिपावनो भूत्वा लोकान् प्रैति घृतस्रुतः ॥ १५

एकाहमपि कर्म्मस्थो योऽग्निशुश्रुषकः शुचिः ॥
नयत्यत्र तदेवास्य शताहं दिवि जायते ॥ १६
यस्त्वाधायाग्निमाशास्य देवादीन्नैभिरिष्टवान् ।
निराकर्त्तामिरादीनां स विज्ञेयो निराकृतिः ॥ १७
इति षड्विंशः खण्डः ।

सप्तविंशः खण्डः ।

यच्छ्राद्धं कर्म्मणामादौ या चान्ते दक्षिणा भवेत् ॥
अमावास्यां द्वितीयं यदन्वाहार्य्यं तदुच्यते ॥ १
एकसाध्यस्ववर्हिःषु न स्यात् परिसमूहनम् ।
नोदगासादनञ्चैव क्षिप्रहोमा हि ते मताः ॥ २
अभावे व्रीहियवयोर्हविष्या वा पयसापि वा ।
तदभावे यवाग्वा वा जुहुयादुदकेन वा ॥ ३
रौद्रन्तु राक्षसं पित्र्यमासुरञ्चाभिचारिकम् ।
उक्ता मन्त्रं स्पृशेदाप आलभ्यात्मानमेव च ॥ ४
यजनीयेऽस्य सोमस्य वेद्यारूप्यां दिशि दृश्यते ।
तत्र व्याहृतिभिर्हुत्वा दण्डं दद्याद्विजातये ॥ ५
लवणं मधु मांसञ्च क्षारांशो येन हूयते ।
उपवासेन भुञ्जीत नोरुरात्रौ न किञ्चन ॥ ६
स्वकाले सायमाहुत्य अप्राप्तौ होतृहव्ययोः ।
प्राक्प्रातराहुतेः कालः प्रायश्चित्ते हुते सति ॥ ७
प्राक्सायमाहुतेः प्रातर्होमकालानतिक्रमः ।
प्राक्पौर्णमासाद्दर्शस्य प्राग्दर्शादितरस्य तु ॥ ८

वैश्वदेवे त्वतिक्रान्ते अहोरात्रमभोजनम्।
प्रायश्चित्तमथो हुत्वा पुनः सन्तनुयाद्व्रतम् ॥ ९
होमद्वयात्यये दर्शपौर्णमासात्यये तथा।
पुनरेवाग्निमादध्यादिति भार्गवशासनम् ॥ १०
अनृचो मानवो ज्ञेय एणः कृष्णमृगः स्मृतः।
रुरुर्गौरमृगः प्रोक्तस्तमरः शल उच्यते ॥ ११
केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः।
ललाटसम्मितो राज्ञः स्यात्तु नासान्तिको विशः ॥ १२
ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः ॥ १३
गौर्विशिष्टतया विप्रैर्वेदेष्वपि निगद्यते।
न ततोऽन्यद्वरं यस्मात्तस्माद्गौर्वर उच्यते ॥ १४
येषां व्रतानामन्तेषु दक्षिणा न विधीयते।
वरस्तत्र भवेद्दानमपि वाच्छादयेद्गुरुम् ॥ १५
अस्थानोच्छ्वासविच्छेदघोषणाध्यापनादिकम्।
प्रमादिकं श्रुतौ यत् स्यादयातयामत्वकारि तत् ॥ १६
प्रत्यब्दं यदुपाकर्म सोत्सर्गं विधिवद्विजैः।
क्रियते च्छन्दसां तेन पुनराप्यायनं भवेत् ॥ १७
अयातयामैश्छन्दोभिर्यत् कर्म क्रियते द्विजैः।
क्रीड़मानमपि सदा तत्तेषां सिद्धिकारकम् ॥ १८
गायत्र्यश्च सगायत्रां बार्हस्पत्यमिति त्रिकम्।
शिष्येभ्योऽनूच्य विधिवदुपाकुर्य्यात्ततः श्रुतिम् ॥ १९
छन्दसामेकविंशानां संहितायां यथाक्रमम्।
तच्छन्दस्काभिरेवर्गभिराद्याभिर्होम इष्यते ॥ २०

पर्व्वभिश्चैव गानेषु ब्राह्मणेयुत्तरादिभिः।
अङ्गेषु चर्च्चामन्त्रेषु इति षष्टिर्जुहोतयः॥ २६
इति सप्तविंशः खण्डः॥ २७

अष्टाविंशः खण्डः।

अक्षतास्तु यवाः प्रोक्ता भृष्टा धाना भवन्ति ते।
भृष्टास्तु ब्रीहयो लाजा घटः स्याण्डक उच्यते॥ १
नाधीयीत रहस्यानि सोत्तराणि विचक्षणः।
न चोपनिषदश्चैव षण्मासान् दक्षिणायनान्॥ २
उपाकृत्योदगयने ततोऽधीयीत धर्म्मवित्।
उत्सर्गश्चैक एवैषां तैष्यां प्रौष्ठपदेऽपि वा॥ ३
अजातव्यञ्जना लोम्नी न तया सह संविशेत्।
अयुगूः काकवन्ध्याया जाता तां न विवाहयेत्॥ ४
संसक्तपदविन्यासस्त्रिपदः प्रक्रमः स्मृतः।
स्मार्त्ते कर्म्मणि सर्व्वत्र श्रौते त्वद्वर्य्युणोदितः॥ ५
यस्यां दिशि वलिं दद्यात्तामेवाभिमुखो वलिम्।
श्रवणाकर्म्मणि भवेन्नाङ्गकर्म्म न सर्व्वदा॥ ६
वलिशेषस्य हवनमग्निप्रणयनं तथा।
प्रत्यहं न भवेयातामुल्मुकन्तु भवेत् सदा॥ ७
पृषातकप्रेषणयोर्नवस्य हविषस्तथा।
शिष्टस्य प्राशने मन्त्रस्तत्र सर्व्वेऽधिकारिणः॥ ८
ब्राह्मणानामसान्निध्ये स्वयमेव पृषातकम्।
अवेक्षेद्धविषः शेषं नवयज्ञेऽपि भक्षयेत्॥ ९

सकला वदरीशाखा कलवत्यभिधीयते।
धनाविसिकताग्रङ्काः स्मृता जातुग्रिलास्तु ताः॥ १०
नष्टो विनष्टो मणिकः ग्रिलानाग्रे तथैव च।
तदेवाहृत्य संस्कार्य्यो नापेक्षेदाग्रहायणीम्॥ ११
श्रवणाकर्म्म लुप्तञ्चेत् कथञ्चित् सूतकादिना।
आग्रहायणिकं कुर्य्यादलिवर्ज्जमशेषतः॥ १२
ऊर्द्धं स्वस्तरणायी स्यान्नासमर्द्दमथापि वा।
सप्तरात्रं त्रिरात्रं वा एकां वा सद्य एव वा॥ १३
नोर्द्धं मन्त्रप्रयोगः स्याद्वाग्न्यागारं नियम्यते।
नाहतास्तरणञ्चैव न पार्श्वस्थापि दक्षिणम्॥ १४
दृढ़श्चेदाग्रहायण्यामाहृत्तावपि कर्म्मणः।
कुम्भौ मन्त्रवदासिञ्चेत् प्रतिकुम्भमृचं पठेत्॥ १५
अल्पानां यो विघातः स्यात् स बाधो बहुभिः स्मृतः।
प्राणसम्मित इत्यादिवासिष्ठं बाधितं यथा॥ १६
विरोधो यत्र वाक्यानां प्रमाणं तत्र भूयसाम्।
तुल्यप्रमाणकत्वे तु न्याय एवं प्रकीर्त्तितः॥ १७
त्रैयम्बकं करतलमपूपा मण्डकाः स्मृताः।
पालाशा गोलकास्त्वेव लोहचूर्णञ्च चौवरम्॥ १८
स्पृशन्ननामिकाग्रेण क्वचिदालोकयन्नपि।
अनुमन्त्रणीयं सर्व्वं च सदैवमनुमन्त्रयेत्॥ १९

इत्यष्टाविंशः खण्डः॥ २८॥

एकोनचत्वारिंशः खण्डः ।

क्षालनं दर्भकूर्चेन सर्व्वत्र स्रोतसां पशोः ।
तूष्णीमिच्छाक्रमेण स्याद्दसार्थं पार्णदारुणी ॥ १
मग्न तावन्मूर्द्धन्यानि तथा स्तनचतुष्टयम् ।
नाभिः श्रोणिरपानञ्च गोस्रोतांसि चतुर्दश ॥ २
क्षुरो मांसावदानार्थः कृत्स्ना शिष्टकदाहृता ।
वसामादाय जुहुयात् तत्र मन्त्रं समापयेत् ॥ ३
हृज्जिह्वा क्रोड़मस्थोनि यकृन्हृक्कौ गुदं स्तनाः ।
श्रोणिस्कन्धसटापार्श्वं पक्षङ्गानि प्रचक्षते ॥ ४
एकादशानामङ्गानामवदानानि सङ्ख्यया ।
पार्श्वस्य वृक्कसक्थ्नोश्च हित्वादाहुश्चतुर्दश ॥ ५
चरितार्थां श्रुतिः कार्य्या यस्मादप्यनुकल्पगः ।
अतोऽष्टर्चेन होमः स्याच्छागपक्षे चरावपि ॥ ६
अवदानानि यावन्ति क्रियेरन् प्राप्तये पशोः ।
तावतः पायसान् पिण्डान् पक्षभावेऽपि कारयेत् ॥ ७
उहनव्यञ्जनार्थन्तु पक्षाभावेऽपि पायसम् ।
सद्रवं श्रपयेत् तद्वदन्वाष्टक्येऽपि कर्म्मणि ॥ ८
प्राधान्यं पिण्डदानस्य कोचिदाहुर्मनीषिणः ।
गयादौ पिण्डमात्रस्य दीयमानत्वदर्शनात् ॥ ९
भोजनस्य प्रधानत्वं वदन्त्यन्ये महर्षयः ।
ब्राह्मणस्य परीक्षायां महायज्ञप्रदर्शनात् ॥ १०
आमश्राद्धविधानस्य विना पिण्डैः क्रियाविधिः ।
तदालभ्याप्यनध्यायविधानश्रवणादपि ॥ ११

विद्वन्मतमुपादाय ममाप्येतद्दृदि स्थितम्।
प्रधानमुभयोर्यस्मात् तस्मादेषः समुच्चयः॥ १२
प्राचीनावीतिना कार्य्यं पित्र्येषु प्रोक्षणं पशोः।
दक्षिणोद्वासनान्तञ्च चरोर्निर्व्वपणादिकम्॥ १३
सन्नयश्चावदानानां प्रधानार्थो न हीतरः।
प्रधानं हवनञ्चैवं शेषं प्रकृतिवद्भवेत्॥ १४
द्वीपमुन्नतमाख्यातं शादा चैवेष्टका स्मृता।
कौलिनं सजलं प्रोक्तं दूरखातोदको मरुः॥ १५
द्वारगवाक्षस्तम्भैः कर्दमभित्त्यन्तकोणवेधैश्च।
नेष्टं वास्तुद्वारं विद्धमनाक्रान्तमार्य्यैश्च॥ १६
वशङ्गमाविति ब्रीहीञ्छङ्खेति यवांस्तथा।
असावित्यत्र नामोक्त्वाजुहुयात् क्षिप्रहोमवत्॥ १७
साक्षतं सुमनोमुक्तमुदकं दधिसंयुतम्।
अर्घ्यं दधिमधुभ्याञ्च मधुपर्को विधीयते॥ १८
कांस्येनैवार्हणीयस्य निनयेदर्घ्यमञ्जलौ।
कांस्यापिधानं कांस्यस्थं मधुपर्कं समर्पयेत्॥ १९

इत्येकोनत्रिंशः खण्डः॥ २९

इति कात्यायनविरचिते कर्म्मप्रदीपे तृतीयः प्रपाठकः॥

बृहस्पतिसंहिता।

दृष्ट्वा क्रतुशतं राजा समाप्तवरदक्षिणम्।
मघवान् वाग्विदांश्रेष्ठं पर्य्यपृच्छद् बृहस्पतिम्॥ १
भगवन् केन दानेन सर्व्वतः सुखमेधते।
यद्दत्तं यन्महार्घञ्च तन्मे ब्रूहि महातपः॥ २
एवमिन्द्रेण पृष्टोऽसौ देवदेवपुरोहितः।
वाचस्पतिर्म्महाप्राज्ञो बृहस्पतिरुवाच ह॥ ३
सुवर्णदानं गोदानं भूमिदानञ्च वासव।
एतत् प्रयच्छमानस्तु सर्व्वपापैः प्रमुच्यते॥ ४
सुवर्णं रजतं वस्त्रं मणिरत्नञ्च वासव।
सर्व्वमेव भवेद्दत्तं वसुधांयः प्रयच्छति॥ ५
फालाकृष्टां महीं दत्त्वा सवीजां शस्यशालिनीम्।
यावत् सूर्य्यकरा लोकास्तावत् स्वर्गे महीयते॥ ६
यत्किञ्चित् कुरुते पापं पुरुषो वृत्तिकर्षितः।
अपि गोचर्म्ममात्रेण भूमिदानेन शुध्यति॥ ७
दशहस्तेन दण्डेन त्रिंशद्दण्डानि वर्त्तनम्।
दश तान्येव विस्तारो गोचर्म्मैतन्महाफलम्॥ ८
सवृषं गोसहस्रञ्च यत्र तिष्ठत्यतन्द्रितम्।
बालवत्सप्रसूतानां तद्गोचर्म्म इति स्मृतम्॥ ९
विप्राय दद्याच्च गुणान्विताय तपोनियुक्ताय जितेन्द्रियाय।
यावन्मही तिष्ठति सागरान्ता तावत् फलं तस्य भवेदनन्तम्॥

यथा बीजानि रोहन्ति प्रकीर्णानि महीतले।
एवं पुण्याः प्ररोहन्ति भूमिदानसमार्जिताः॥ ११
यथाप्सु पतितः सद्यस्तैलबिन्दुः प्रसर्पति।
एवं भूमिकृतं दानं शस्ये शस्ये प्ररोहति॥ १२
अन्नदाः सुखिनो नित्यं वस्त्रदश्चैव रूपवान्।
स नरः सर्व्वदा भुपो यो ददाति वसुन्धराम्॥ १३
यथा गौर्भरते वत्सं क्षीरमुत्सृज्य क्षीरिणी।
एवं दत्ता सहस्राच्च भूमिर्भरति भूमिदम्॥ १४
शङ्खं भद्रासनं छत्रं चरस्थावरवारणाः।
भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर॥ १५
आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।
शूलपाणिश्च भगवानभिनन्दति भूमिदम्॥ १६
आस्फोटयन्ति पितरः प्रहर्षन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ १७
त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती।
तारयन्ति हि दातारं सर्व्वात् पापादसंशयम्॥ १८
प्रावृता वस्त्रदा यान्ति नग्ना यान्ति त्ववस्त्रदाः।
छत्रा यान्त्यन्नदातारः क्षुधिता यान्त्यनन्नदाः॥ १९
काङ्क्षन्ति पितरः सर्व्वे नरकाद्भयभीरवः।
गयां यो यास्यति पुत्रः स नस्त्राता भविष्यति॥ २०
एष्ट्या बहवः पुत्राः यद्येकोऽपि गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ २१
लोहितो यस्तु वर्णेन पुच्छाग्रे यस्तु पाण्डुरः।
येन खुरविषाणाभ्यां स नीलो वृष उच्यते॥ २२

नीलः पाण्डुरलाङ्गूलस्तृणमुद्वरते तु यः।
षष्टिर्व्वर्षसहस्राणि पितरस्तेन तर्पिताः॥ २३
यच्च शृङ्गगतं पङ्कं कुलात्तिष्ठति चोद्धृतम्।
पितरस्तस्य गच्छन्ति सोमलोकं शुभाद्युतिम्॥ २४
पृथ्वो यदोर्हिलीपस्य नृगस्य नहुषस्य च।
अन्येषाञ्च नरेन्द्राणां पुनरन्या भविष्यति॥ २५
बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्॥ २६
यस्तु ब्रह्मघ्नः स्त्रौघ्नो वा यस्तु वै पितृघातकः।
गवां शतसहस्राणां हन्ता भवति दुष्कृती॥ २७
स्वदत्तां परदत्तां वा यो हरेच्च वसुन्धराम्।
स्वविष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते॥ २८
आज्ञेप्ता वानुमन्ता च तमेव नरकं व्रजेत्॥ २९
भूमिदो भूमिहर्त्ता च नापरं पुण्यपापयोः।
ऊर्द्धाधो वावतिष्ठेत यावदाभूतसंप्लवम्॥ ३०
अग्नेरपत्यं प्रथमं हिरण्यं भूर्वैष्णवी सूर्य्यसुताश्च गावः।
लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं
गाञ्च महीञ्च दद्यात्॥ ३१
षड़शीतिसहस्राणां योजनानां वसुन्धराम्।
स्वतो दत्ता तु सर्व्वत्र सर्व्वकामप्रदायिनी॥ ३२
भूमिं यः प्रतिगृह्णाति भूमिं यस्तु प्रयच्छति।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ॥ ३३
सर्व्वेषामेव दानानामेकजन्मानुगं फलम्।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम्॥ ३४

यो न हिंस्यादहं ह्यात्मा भूतग्रामं चतुर्व्विधम्।
तस्य देहादियुक्तस्य भयं नास्ति कदाचन ॥ ३५
अन्यायेन हृता भूमिर्यैर्नरैरपहारिता।
हरतोऽहारयन्तश्च हन्युस्ते सप्तमं कुलम् ॥ ३६
हरते हरयेद्यस्तु मन्दबुद्धिस्तमोवृतः।
स वध्यो वारुणैः पाशैस्तिर्य्यग्योनिषु जायते ॥ ३७
अम्बुभिः पतितैस्तेषां दानानामपकीर्त्तनम्।
ब्राह्मणस्य हृते क्षेत्रे हृतं त्रिपुरुषं कुलम् ॥ ३८
वापीकूपसहस्रेण अश्वमेधशतेन च।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ३९
गामेकां स्वर्णमेकं वा भूमेरप्यर्द्धमङ्गुलम्।
रुन्धन्नरकमायाति यावदाभूतसंप्लवम् ॥ ४०
अर्द्धाङ्गुलस्य सीमाया हरणेन प्रणश्यति।
गोवीथीं ग्रामरथ्याञ्च श्मशानं गोकुलं तथा ॥ ४१
सम्पीड्य नरकं याति यावदाभूतसंप्लवम्।
ऊषरे निर्ज्जले स्थाने प्राप्तं शस्यं विसर्ज्जयेत् ॥ ४२
जलाधारश्च कर्त्तव्यो व्यासस्य वचनं यथा।
पञ्च कन्यानृते हन्ति दश हन्ति गवानृते ॥ ४३
शतमश्वानृते हन्ति सहस्रं पुरुषानृते।
हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदेत् ॥ ४४
सर्व्वं भूम्यनृते हन्ति मास्म भूम्यनृतं वदीः।
ब्रह्मस्वे मा रतिं कुर्य्याः प्राणैः कण्ठगतैरपि ॥ ४५
अनौषधमभेषजः विषमं तद्बलाहलम्।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ॥ ४६

विषमेकाकिनं हन्ति ब्रह्मस्वः पुत्रपौत्रकम्।
लौहखण्डाश्मचूर्णञ्च विषञ्च जरयेन्नरः॥ ४७
ब्रह्मस्वं विषु लोकेषु कः पुमान् जरायष्यति।
मन्युप्रहरणा विप्रा राजानः शस्त्रपाणयः॥ ४८
शस्त्रमेकाकिनं हन्ति विप्रमन्युः कुलत्रयम्।
मन्युप्रहरणा विप्राश्चक्रप्रहरणो हरिः॥ ४९
चक्रात् तीव्रतरो मन्युस्तस्माद्विप्रं न कोपयेत्।
अग्निदग्धाः प्ररोहन्ति सूर्य्यदग्धास्तथैव च॥ ५०
मन्युदग्धस्य विप्राणामङ्कुरो न प्ररोहति।
अग्निर्हन्ति तेजसा सूर्य्यो दहति रश्मिभिः॥ ५१
राजा दहति दण्डेन विप्रो दहति मन्युना।
ब्रह्मस्वेन तु यत् सौम्यं देवस्वेन तु या रतिः॥ ५२
तद्धनं कुलनाशाय भवत्यात्मविनाशकम्।
ब्रह्मस्वं ब्रह्महत्या च दरिद्रस्य च यद्धनम्॥ ५३
गुरुमित्रहिरण्ये च स्वर्गस्थमपि पीड़येत्।
ब्रह्मस्वेन तु यच्छिद्रं तच्छिद्रं न प्ररोहति॥ ५४
प्रच्छादयति तच्छिद्रमन्यत्र तु विसर्पति।
ब्रह्मस्वेन तु पुष्टानि साधनानि बलानि च॥ ५५
संग्रामे तानि लीयन्ते सिकतासु यथोदकम्।
श्रौत्रियाय कुलीनाय दरिद्राय च वासव॥ ५६
सन्तुष्टाय विनीताय सर्व्वभूतहिताय च।
वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः॥ ५७
ईदृशाय सुरश्रेष्ठ यदत्तं हि तदक्षयम्।
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु॥ ५८

विनश्येत् पात्रदौर्व्वल्यात् तच्च पात्रं विनश्यति।
एवं गाच्च हिरण्यच्च वस्त्रमन्नं महीं तिलान्॥ ५८
अविद्वान् प्रतिगृह्णाति भस्मीभवति काष्ठवत्।
यस्य चैव गृहे मूर्खो दूरे चापि बहुश्रुतः॥ ५९
बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः।
कुलं तारयते धीरः सप्त सप्त च वासव॥ ६१
यस्तटाकं नवं कुर्य्यात् पुराणं वापि खानयेत्।
स सर्व्वं कुलमुद्धृत्य स्वर्गे लोके महीयते॥ ६२
वापीकूपतड़ागानि उद्यानोपवनानि च।
पुनःसंस्कारकर्त्ता च लभते मौलिकं फलम्॥ ६३
निदाघकाले पानीयं यस्य तिष्ठति वासव।
स दुर्गं विषमं कृत्स्नं न कदाचिदवाप्नुयात्॥ ६४
एकाहन्तु स्थितं तोयं पृथिव्यां राजसत्तम।
कुलानि तारयेत् तस्य सप्त सप्त पराण्यपि॥ ६५
दीपालोकप्रदानेन वपुष्मान् स भवेन्नरः।
प्रोक्षणीयप्रदानेन स्मृतिं मेधाच्च विन्दति॥ ६६
कृत्वापि पापकर्म्माणि यो दद्यादन्नमर्थिने।
ब्राह्मणाय विशेषेण न स पापेन लिप्यते॥ ६७
भूमिर्गावस्तथा दाराः प्रसह्य ह्रियते यदा।
न चावेदयते यस्तु तमाहुर्ब्रह्मघातकम्॥ ६८
निवेदितस्तु राजा वै ब्राह्मणैर्म्मन्युपीड़ितैः।
तं न तारयते यस्तु तमाहुर्ब्रह्मघातकम्॥ ६९
उपस्थिते विवाहे च यज्ञे दाने च वासव।
माहात्म्यलति विघ्नं यः स मृतो जायते कृमिः॥ ७०

धनं फलति दानेन जीवितं जीवरक्षणात्।
रूपमैश्वर्य्यमारोग्यमहिंसाफलमश्नुते ॥ ७१
फलमूलाशनात् पूज्य स्वर्गं स्वस्तेन लभ्यते।
प्रायोपवेशनाद्राज्यं सर्व्वत्र सुखमश्नुते ॥ ७२
गवाह्निकदोक्षायाः स्वर्गगामी तृणाशनः।
स्त्रियस्त्रिश्रवणस्नायी वायुं पीत्वा क्रतुं लभेत् ॥ ७३
नित्यस्नायी भजेदर्कं सन्ध्ये द्वे च जपन् द्विजः।
न तत् साधयते राज्यं नाकपृष्ठमनाशके ॥ ७४
अग्निप्रवेशे नियतं ब्रह्मलोके महीयते।
रत्नानां प्रतिसंहारे पशून् पुत्रांश्च विन्दति ॥ ७५
नाके चिरं स वसते उपवासी च यो भवेत्।
सततञ्चैकशायी यः स लभेदीप्सितां गतिम् ॥ ७६
वीरासनं वीरशय्यां वीरस्थानमुपाश्रितः।
अक्षयास्तस्य लोकाः स्युः सर्व्वकामगमास्तथा ॥ ७७
उपवासश्च दीक्षाश्च अभिषेकश्च वासव।
कृत्वा द्वादश वर्षाणि वीरस्थानाद्वि शिष्यते ॥ ७८
अधीत्य सर्व्ववेदान् वै सद्यो दुःखात्प्रमुच्यते।
पावनं चरते धर्म्मं स्वर्गे लोके महीयते ॥ ७९
बृहस्पतिमतं पुण्यं ये पठन्ति द्विजातयः।
चत्वारि तेषां वर्द्धन्ते आयुर्विद्या यशो बलम् ॥ ८०

इति बृहस्पतिसंहिता।

दक्षसंहिता ।

प्रथमोऽध्यायः ।

सर्व्वधर्म्मार्थतत्त्वज्ञः सर्व्ववेदविदां वरः ।
पारगः सर्व्वविद्यानां दक्षो नाम प्रजापतिः ॥ १
उत्पत्तिः प्रलयश्चैव स्थितिः संहार एव च ।
आत्मा चात्मनि तिष्ठेत आत्मा ब्रह्मण्यवस्थितः ॥ २
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एतेषान्तु हितार्थाय दक्षः शास्त्रमकल्पयत् ॥ ३
जातमात्रः शिशुस्तावद्यावदष्टौ समा वयः ।
स हि गर्भसमो ज्ञेयो व्यक्तिमात्रप्रदर्शितः ॥ ४
भक्ष्याभक्ष्ये तथा पेये वाच्यावाच्ये तथानृते ।
तस्मिन् काले न दोषोऽस्ति स यावन्नोपनीयते ॥ ५
उपनीतस्य दोषोऽस्ति क्रियमाणैर्विगर्हितैः ।
अप्राप्तव्यवहारोऽसौ यावत् षोड़शवार्षिकः ॥ ६
स्वीकरोति यदा वेदं चरेद्वेदव्रतानि च ।
ब्रह्मचारी भवेत् तावदूर्द्ध्वं स्नातो भवेद्गृहौ ॥ ७
द्विविधो ब्रह्मचारी तु स्मृतः शास्त्रे मनीषिभिः ।
उपकुर्व्वाणकस्त्वाद्यो द्वितीयो नैष्ठिकः स्मृतः ॥ ८
यो गृहाश्रममास्थाय ब्रह्मचारी भवेत् पुनः ।
न यतिर्न वनस्थश्च सर्व्वाश्रमविवर्जितः ॥ ९
अनाश्रमी न तिष्ठेत्तु दिनमेकमपि द्विजः ।
आश्रमेण विना तिष्ठन् प्रायश्चित्तीयते हि सः ॥ १०

जपे होमे तथा दाने स्वाध्याये चरतेस्तु यः।
नासौ तत्फलमाप्नोति कुर्व्वाणोऽप्याश्रमाङ्गतः॥
त्रयाणामानुलोम्यं हि प्रातिलोम्यं न विद्यते॥ ११
प्रातिलाम्येन यो याति न तस्मात् पापकृत्तमः।
मेखलाजिनदण्डेन ब्रह्मचारी तु लक्ष्यते॥ १२
गृहस्थो देवयज्ञाद्यैर्नखलोम्ना वनाश्रितः।
त्रिदण्डेन यतिश्चैव लक्षणानि पृथक् पृथक्॥ १३
यस्येतल्लक्षणं नास्ति प्रायश्चित्ती न चाश्रमी।
उक्तकर्म्मक्रमेणोक्तो न कालो मुनिभिः स्मृतः॥ १४
द्विजानान्तु हितार्थाय दक्षस्तु स्वयमब्रवीत्॥ १५

इति दाक्षे धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः॥

प्रातरुत्थाय कर्त्तव्यं यद्द्विजेन दिने दिने।
तत् सर्व्वं सम्प्रवक्ष्यामि द्विजानामुपकारकम्॥ १
उदयास्तमयं यावन्न विप्रः क्षणिको भवेत्।
नित्यनैमित्तिकैर्मुक्तः काम्यैश्चान्यैरगर्हितः॥ २
यः स्वकर्म्म परित्यज्य यदन्यत् कुरुते द्विजः।
अज्ञानाद्यदि वा मोहात् स तेन पतितो भवेत्॥ ३
दिवसस्याद्यभागे तु कृत्यं तस्योपदिश्यते।
द्वितीये च तृतीये च चतुर्थे पञ्चमे तथा॥ ४
षष्ठे च सप्तमे चैव अष्टमे च पृथक् पृथक्।
विभागेष्वेषु यत् कर्म्म तत् प्रवक्ष्याम्यशेषतः॥ ५

उषःकाले तु सम्प्राप्ते शौचं कृत्वा यथार्थवत्।
ततः स्नानं प्रकुर्व्वीत दन्तधावनपूर्व्वकम्॥ ६
अत्यन्तमलिनः कायो नवच्छिद्रसमन्वितः।
स्रवत्येष दिवारात्रौ प्रातःस्नानं विशोधनम्॥ ७
क्लिद्यन्ति हि प्रसुप्तस्य इन्द्रियाणि स्रवन्ति च।
अङ्गानि समतां यान्ति उत्तमान्यधमैः सह॥ ८
नानास्वेदसमाकीर्णः शयनादुत्थितः पुमान्।
अस्नात्वा नाचरेत् कर्म्म जपहोमादि किञ्चन॥ ९
प्रातरुत्थाय यो विप्रः प्रातःस्नायी भवेत् सदा।
समस्तजन्मजं पापं त्रिभिर्व्वर्षैर्व्व्यपोहति॥ १०
उषस्युषसि यत् स्नानं सन्ध्यायामुदिते रवौ।
प्राजापत्येन तत्तुल्यं महापातकनाशनम्॥ ११
प्रातःस्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्।
सर्व्वमर्हति पूतात्मा प्रातःस्नायी जपादिकम्॥ १२
स्नानादनन्तरं तावदुपस्पर्शनमुच्यते।
अनेन तु विधानेन आचान्तः शुचितामियात्॥ १३
प्रक्षाल्य पादौ हस्तौ च त्रिः पिबेदम्बु वोचितम्।
संहत्याङ्गुष्ठमूलेन द्विः प्रमृज्यात्ततो मुखम्॥ १४
संहत्य तिसृभिः पूर्व्वं मास्यमेवमुपस्पृशेत्।
ततः पादौ समभ्यर्च्च्य अङ्गानि समुपस्पृशेत्॥ १५
अङ्गुष्ठेन प्रदेशिन्या घ्राणं पश्चादनन्तरम्।
अङ्गुष्ठानामिकाभ्याञ्च चक्षुःश्रोत्रे पुनःपुनः॥ १६
कनिष्ठाङ्गुष्ठया नाभिं हृदयञ्च तलेन वै।
सर्व्वाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत्॥ १७

सन्ध्यायाञ्च प्रभाते च मध्याह्ने च ततः पुनः।
सन्ध्यां नोपासते यस्तु ब्राह्मणो हि विशेषतः।
स जीवन्नेव शूद्रः स्यान्मृतः श्वा चैव जायते ॥ १८
सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्व्वकर्म्मसु।
यदन्यत् कुरुते कर्म्म न तस्य फलमश्नुते ॥ १९
सन्ध्याकर्म्मावसाने तु स्वयं होमो विधीयते।
स्वयं होमे फलं यत्तु तदन्येन न जायते ॥ २०
ऋत्विक्पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः।
एभिरेव हुतं यत्तु तद्धुतं स्वयमेव हि ॥ २१
देवकार्य्यं ततः कृत्वा गुरुमङ्गलवाचनम्।
देवकार्य्याणि पूर्व्वाह्णे मनुष्याणाञ्च मध्यमे ॥ २२
पितॄणामपराह्णे च कार्य्याण्येतानि यत्नतः ॥ २३
पौर्व्वाह्णिकन्तु यत् कर्म्म यदि तत् सायमाचरेत्।
न तस्य फलमाप्नोति वन्ध्यास्त्रीमैथुनं यथा ॥ २४
दिवसस्याद्यभागे तु सर्व्वमेतद्विधीयते।
द्वितीये च तथा भागे वेदाभ्यासो विधीयते ॥ २५
वेदाभ्यासो हि विप्राणां परमं तप उच्यते।
ब्रह्मयज्ञः स विज्ञेयः षड़ङ्गसहितस्तु सः ॥ २६
वेदस्वीकरणं पूर्व्वं विचारोऽभ्यसनं जपः।
ततो दानञ्च शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ॥ २७
समित् पुष्पकुशादीनां स कालः समुदाहृतः।
द्वितीये चैव भागे तु पोष्यवर्गार्थसाधनम् ॥ २८
पिता माता गुरुर्भार्य्या प्रजा दीनाः समाश्रिताः।
अभ्यागतोऽतिथिश्चान्यः पोष्यवर्ग उदाहृतः ॥ २९

ज्ञातिर्बन्धुजनः क्षीणस्तथानाथः समाश्रितः।
अन्येऽप्यधनयुक्ताश्च पोष्यवर्ग उदाहृतः॥ ३०
भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम्।
नरकं पोड़ने चास्य तस्मादयत्नेन तं भरेत्॥ ३१
सार्व्वभौतिकमन्नाद्यं कर्त्तव्यन्तु विशेषतः।
ज्ञानविज्ञैः प्रदातव्यमन्यथा नरकं व्रजेत्॥ ३२
स जीवति य एवैको बहुभिश्चोपजीव्यते।
जीवन्तो मृतकाश्चान्ये य आत्मम्भरयो नराः॥ ३३
बह्वर्थं जीव्यते कश्चित् कुटुम्बार्थं तथा पराः।
आत्मार्थेऽन्यो न शक्नोति स्वोदरेणापि दुःखितः॥ ३४
दीनानाथविशिष्टेभ्यो दातव्यं भूतिमिच्छता।
अदत्तदाना जायन्ते परभाग्योपजीविनः॥ ३५
यद्दाति विशिष्टेभ्यो यज्जुहोति दिने दिने।
तत्तु वित्तमहं मन्ये शेषं कस्यापि रक्षति।
चतुर्थं च तथा भागे स्नानार्थं मृदमाहरेत्॥ ३६
तिलपुष्पकुशादीनि स्नानञ्चाक्षत्रिमे जले।
नित्यं नैमित्तिकं काम्यं त्रिविधं स्नानमुच्यते॥ ३७
तेषां मध्ये तु यन्नित्यं तत् पुनर्भिद्यते त्रिधा।
मलापहरणं पश्चान्मन्त्र वत्तु जले स्मृतम्॥ ३८
सन्ध्यास्नानमुभाभ्याञ्च स्नानभेदाः प्रकीर्त्तिताः।
मार्ज्जनं जलमध्ये तु प्राणायामो यतस्ततः॥ ३९
उपस्थानं ततः पश्चात् सावित्र्या जप उच्यते।
सविता देवता यस्या मुखमग्निस्त्रिधा स्थितः॥ ४०

विश्वामित्र ऋषिश्छन्दो गायत्री सा विशिष्यते।
पञ्चमे च तथा भागे संविभागो यथार्हतः॥ ४१
पितृदेवमनुष्याणां कीटानाञ्चोपदिश्यते।
देवैश्चैव मनुष्यैश्च तिर्य्यग्भिश्चोपजीव्यते॥ ४२
गृहस्थः प्रत्यहं यस्मात्तस्माज्ज्येष्ठाश्रमो गृही।
त्रयाणामाश्रमाणान्तु गृहस्था योनिरुच्यते॥ ४३
तेनैव सोदमानेन सीदन्तोहेतरे त्रयः।
मूलप्राणो भवेत् स्कन्धः स्कन्धाच्छाखाः सपल्लवाः॥ ४४
मूलेनैव विनष्टेन सर्व्वमेतद्विनश्यति।
तस्मात् सर्व्वं प्रयत्नेन रक्षितव्यो गृहाश्रमो॥ ४५
राज्ञा चान्यैस्त्रिभिः पूज्या माननीयश्च सर्व्वदा।
गृहस्थोऽपि क्रियायुक्तो न गृहेण गृहाश्रमी॥ ४६
न चैव पुत्रदारेण स्वकर्म्मपरिवर्ज्जितः।
अस्नात्वा चाप्यहुत्वा चाजघ्वादत्त्वा च मानवः॥ ४७
देवादीनामृणी भूत्वा नरकं प्रतिपद्यते।
एक एव हि भुङ्क्तेऽन्नमपरोऽन्नेन भुज्यते॥ ४८
न भुज्यते स एवैको या भुङ्क्तेऽन्नं स साक्षिणा।
विभागशीलो यो नित्यं क्षमायुक्तो दयापरः॥ ४९
देवतातिथिभक्तश्च गृहस्थः स तु धार्म्मिकः।
दया लज्जा क्षमा श्रद्धा प्रज्ञा योगः कृतज्ञता॥ ५०
एते यस्य गुणाः सन्ति स गृही मुख्य उच्यते।
संविभागं ततः कृत्वा गृहस्थः शेषभुग्भवेत्॥ ५१
भुक्त्वा तु सुखमास्थाय तदन्नं परिणामयेत्।
इतिहासपुराणाद्यैः षष्ठञ्च समयं नयेत्॥ ५२

अष्टमे लोकयात्रा तु बहिः सन्ध्या ततः पुनः।
होमो भोजनकञ्चैव यच्चान्यद्गृहकृत्यकम् ॥ ५३
कृत्वा चैवं ततः पश्चात् स्वाध्यायं किञ्चिदाहरेत्।
प्रदोषपश्चिमौ यामौ वेदाभ्यासेन तौ नयेत् ॥ ५४
यामद्वयं शयानो हि ब्रह्मभूयाय कल्पते।
नैमित्तिकानि काम्यानि निपतन्ति यथा यथा ॥ ५५
तथा तथैव कार्य्याणि न कालस्तु विधीयते।
अस्मिन्नेव प्रयुञ्जानो ह्यस्मिन्नेव तु लीयते ॥ ५६
तस्मात् सर्व्वप्रयत्नेन कर्त्तव्यं सुखमिच्छता।
सर्व्वत्र मध्यमौ यामौ हुतशेषं हविश्च यत् ॥ ५७
भुञ्जानस्य शयानस्य ब्राह्मणो नावसीदति ॥ ५८

इति दात्ते धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

सुधा नव गृहस्थस्य शब्दयामि नवैव तु।
तथैव नव कर्म्माणि विकर्म्माणि तथा नव ॥ १
प्रच्छन्नानि नवान्यानि प्रकाश्यानि तथा नव।
सफलानि नवान्यानि निष्फलानि नवैव तु ॥ २
अदेयानि नवान्यानि वस्तुजातानि सर्व्वदा।
नवका नव निर्दिष्टा गृहस्थोन्नतिकारकाः ॥ ३
सुधावस्तूनि वक्ष्यामि विप्रिष्टे गृहमागते।
मनश्चक्षुर्म्मुखं वाक्यं सौम्यं दद्याच्चतुष्टयम् ॥ ४

अभ्युत्थानमिहामच्छ पृच्छालापप्रियान्वितः।
उपासनमनुव्रज्या कार्य्याण्येतानि यत्नतः॥ ५
ईषदानानि चान्यानि भूमिरापस्तृणानि च।
पादशौचं तथाभ्यङ्गमाश्रयः शयनं तथा॥ ६
किञ्चिच्चान्नं यथाशक्ति नास्थानश्नन् गृहे वसेत्।
मृज्जलञ्चार्थिने देयमेतान्यपि सदा गृहे॥ ७
सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्च्चनम्।
वैश्वदेवं तथातिथ्यमुद्यतश्चापि शक्तितः॥ ८
पितृदेवमनुष्याणां दीनानाथतपस्विनाम्।
मातापितृगुरूणाञ्च संविभागो यथार्हतः॥ ९
एतानि नव कर्म्माणि विकर्म्माणि तथा पुनः।
अनृतं पारदार्य्यञ्च तथाभक्ष्यस्य भक्षणम्॥ १०
अगम्यागमनापेयपानं स्तेयञ्च हिंसनम्।
अश्रौतकर्म्माचरणं मित्रधर्म्मबहिष्कृतम्॥ ११
नवैतानि विकर्म्माणि तानि सर्व्वाणि वर्ज्जयेत्।
आयुर्व्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम्॥ १२
तपो दानावमानौ च नव गोप्यानि यत्नतः।
आरोग्यमृणशुद्धिश्च दानाध्ययनविक्रयाः॥ १३
कन्यादानं द्वयोत्सर्गो रहःपापमकुत्सनम्।
प्रकाश्यानि नवैतानि गृहस्थाश्रमिणस्तथा॥ १४
मातापित्रोर्गुरौ मित्रे विनीते चोपकारिणि।
दीनानाथविशिष्टेभ्यो दत्तन्तु सफलं भवेत्॥ १५
धूर्त्ते वन्दिनि मन्दे च कुवैद्ये कितवे शठे।
चाटुचारणचौरेभ्यो दत्तं भवति निष्फलम्॥ १६

सामान्यं याजितं न्यास आधिर्दीरास्व तद्धनम्।
क्रमायातस्व निक्षेपः सर्व्वस्वस्वान्वये सति ॥ १७
आपत्स्वपि न देयानि नव वस्तूनि सर्व्वदा।
योऽददाति स मूढ़ात्मा प्रायश्चित्तीयते नरः ॥ १८
नवनवकवेत्तारमनुष्ठानपरं नरम्।
इह लोके परे च श्रीः स्वर्गस्थश्च न मुञ्चति ॥ १९
यथैवात्मा परस्तद्वद्द्रष्टव्यः सुखमिच्छता।
सुखदुःखानि तुल्यानि यथात्मनि तथा परे ॥ २०
सुखं वा यदि वा दुःखं यत् किञ्चित् क्रियते परे।
ततस्तत्तु पुनः पश्चात् सर्व्वमात्मनि जायते ॥ २१
न क्लेशेन विना द्रव्यं द्रव्यहीने कुतः क्रिया।
क्रियाहीने न धर्म्मः स्याद्धर्म्महीने कुतः सुखम् ॥ २२
सुखं वाञ्छन्ति सर्व्वे हि तच्च धर्म्मसमुद्भवम्।
तस्माद्धर्म्मः सदा कार्य्यः सर्व्ववर्णैः प्रयत्नतः ॥ २३
न्यायागतेन द्रव्येण कर्त्तव्यं पारलौकिकम्।
दानञ्च विधिना देयं काले पात्रे गुणान्विते ॥ २४
समद्विगुणसाहस्रमानन्त्यञ्च यथाक्रमम्।
दाने फलविशेषः स्याद्धिंसायां तावदेव तु ॥ २५
सममब्राह्मणे दानं द्विगुणं ब्राह्मणव्रुवे।
सहस्रगुणमाचार्य्ये त्वनन्तं वेदपारगे ॥ २६
विधिहीने तथा पात्रे यो ददाति प्रतिग्रहम्।
न केवलं तद्विनश्येच्छेषमप्यस्य नश्यति ॥ २७
व्यसनप्रतिकाराय कुटुम्बार्थञ्च याचते।
एवमन्विष्य दातव्यमन्यथा न फलं भवेत् ॥ २८

मातापित्रविहीनन्तु संस्कारोद्वहनादिभिः।
यः स्थापयति तस्येह पुण्यसङ्ख्या न विद्यते॥ २९
न तच्छ्रेयोऽग्निहोत्रेण नाग्निष्टोमेन लभ्यते।
यच्छ्रेयः प्राप्यते पुंसा विप्रेण स्थापितेन तु॥ ३०
यद्यदिष्टतमं लोके यच्चापि दयितं गृहे।
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥ ३१

इति दात्रे धर्म्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

पत्नीमूलं गृहं पुंसां यदि च्छन्दोऽनुवर्त्तिनी।
गृहाश्रमसमं नास्ति यदि भार्य्या वशानुगा॥ १
तया धर्म्मार्थकामानां त्रिवर्गफलमश्नुते।
प्राकाम्ये वर्त्तमाना तु स्नेहान्न तु निवारिता॥ २
अवश्या सा भवेत् पश्चाद्यथा व्याधिरुपेक्षितः।
अनुकूला न वाग्दुष्टा दक्षा साध्वी प्रियंवदा॥ ३
आत्मगुप्ता स्वामिभक्ता देवता सा न मानुषी॥ ४
अनुकूलकलत्रो यस्तस्य स्वर्ग इहैव हि।
प्रतिकूलकलत्रस्य नरको नात्र संशयः॥ ५
स्वर्गेऽपि दुर्लभं ह्येतदनुरागः परस्परम्।
रक्त एका विरक्ताऽन्यस्तस्मात् कष्टतरं नु किम्॥ ६
गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम्।
सा पत्नी या विनीता स्याच्चित्तज्ञा वशवर्त्तिनी॥ ७

दुःखा ह्यन्ना सदा खिन्ना चित्तभेदः परस्परम्।
प्रतिकूलकलत्रस्य हिदारस्य विशेषतः॥ ८
योषित् सर्व्वा जलौकेव भुषणाच्छादनाशनैः।
सुभूत्याभिकृता नित्यं पुरुषं ह्युपकर्षति॥ ९
जलौका रक्तमादत्ते केवलं सा तपस्विनो।
इतरा तु धनं वित्तं मांसं वीर्य्यं वलं सुखम्॥ १०
सशङ्का वालभावे तु यौवने विमुखी भवेत्।
भृत्यवन्मन्यते पश्चादृद्धभावे स्वकं पतिम्॥ ११
अनुकूला न वाग्दुष्टा दक्षा साध्वी पतिव्रता।
एभिरेव गुणैर्युक्ता स्त्रीरेव स्त्री न संशयः॥ १२
या हृष्टमनसा नित्यं ज्ञानमानविचक्षणा।
भर्त्तुः प्रीतिकरी नित्यं सा भार्य्या ह्यितरा जरा॥ १३
शिष्यो भार्य्या शिशुर्भ्राता पुत्रो दासः समाश्रितः।
यस्यैतानि विनीतानि तस्य लोके हि गौरवम्॥ १४
प्रथमा धर्म्मपत्नी च द्वितीया रतिवर्द्धनी।
दृष्टमेव फलं तत्र नादृष्टमुपजायते॥ १५
धर्म्मपत्नी समाख्याता निर्दोषा यदि सा भवेत्।
दोषे सति न दोषः स्यादन्या भार्य्या गुणान्विता॥ १६
अदुष्टांपतितां भार्य्यां यौवने यः परित्यजेत्।
स जीवनान्ते स्त्रीत्वञ्च वन्ध्यत्वञ्च समाप्नुयात्॥ १७
दरिद्रं व्याधितञ्चैव भर्त्तारं यावमन्यते।
शुनी गृध्री च मकरी जायते सा पुनःपुनः॥ १८
मृते भर्त्तरि या नारी समारोहेद्धुताशनम्।
सा भवेत्तु शुभाचारा स्वर्गलोके महीयते॥ १९

व्यालग्राही यथा व्यालं बलादुद्धरते बिलात्।
तथा सा पतिमुद्धृत्य तेनैव सह मोदते ॥ २०

इति दाक्षे धर्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः।

उक्तं शौचमशौचञ्च कार्य्यं त्याज्यं मनीषिभिः ॥
विशेषार्थं तयोः किञ्चिद्वक्ष्यामि हितकाम्यया ॥ १
शौचे यत्नः सदा कार्य्यः शौचमूलो द्विजः स्मृतः।
शौचाचारविहीनस्य समस्ता निष्फलाः क्रियाः ॥ २
शौचञ्च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा।
मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम् ॥ ३
अशौचाद्धि वरं बाह्यंतस्मादाभ्यन्तरं वरम्।
उभाभ्याञ्च शुचिर्यस्तु स शुचिर्नेतरः शुचिः ॥ ४
एका लिङ्गे गुदे तिस्रो दश वामकरे तथा।
उभयोः सप्त दातव्या मृदस्तिस्रस्तु पादयोः ॥ ५
गृहस्थशौचमाख्यातं त्रिष्वन्येषु यथाक्रमम्।
द्विगुणं त्रिगुणञ्चैव चतुर्थस्य चतुर्गुणम् ॥ ६
अर्द्धप्रसृतिमात्रन्तु प्रथमा मृत्तिका स्मृता।
द्वितीया च तृतीया च तदर्द्धं परिकीर्त्तिता ॥ ७
लिङ्गेऽप्यत्र समाख्याता त्रिपर्व्वी पूर्य्यते यया।
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ॥ ८
त्रिगुणन्तु वनस्थानां यतीनाञ्च चतुर्गुणम्।
दातव्यमुदकं तावन्मृदभावो यथा भवेत् ॥ ९

सदा जलेन शुद्धिः स्यान्न क्लेशो न धनव्ययः।
यस्य शौचेऽपि शैथिल्यं चित्तं तस्य परीक्षितम् ॥ १०
एतदेव दिवा शौचः रात्रावन्यद्विधीयते।
अन्यदापत्सु विप्राणामन्यदेव ह्यनापदि ॥ ११
दिवोदितस्य शौचस्य रात्रावर्द्धं विधीयते।
तदर्द्धमातुरस्याहुस्त्वरायामर्द्धमध्वनि ॥ १२
न्यूनाधिकं न कर्त्तव्यं शौचे शुद्धिमभीप्सता।
प्रायश्चित्ते न युज्येत विहितातिक्रमे कृते ॥ १३
इति दाचे धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५

षष्ठोऽध्यायः।

सूतकन्तु प्रवक्ष्यामि जन्ममृत्युसमुद्भवम्।
यावज्जीवं तृतीयन्तु यथावदनुपूर्व्वशः ॥ १
सद्यःशौचं तथैकाहो द्व्यहस्त्रिचतुरहस्तथा।
दशाहो द्वादशाहश्च पक्षो मासस्तथैव च ॥ २
मरणान्तं तथा चान्यद्दशपक्षन्तु सूतके।
उपन्यस्तक्रमेणैव वक्ष्याम्यहमशेषतः ॥ ३
यस्यार्थतो विजानाति वेदमङ्गैः समन्वितम्।
सकल्पं सरहस्यञ्च क्रियावांश्चैव सूतकी ॥ ४
राजर्त्विग्दीक्षितानाञ्च दासे देशान्तरे तथा।
प्रतिमां सन्निधाञ्चैव सद्यःशौचं विधीयते ॥ ५
एकाहस्तु समाख्यातो योऽग्निवेदसमन्वितः।
हीने हीनतरे चैव द्व्यहस्त्रिचतुरहस्तथा ॥ ६

जातिविप्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ७
अस्नात्वा चाप्यहुत्वा च भुङ्क्तेऽदत्त्वा च यः पुनः।
एवंविधस्य सर्व्वस्य सूतकं समुदाहृतम् ॥ ८
व्याधितस्य कदर्य्यस्य ऋणग्रस्तस्य सर्व्वदा।
क्रियाहीनस्य मूर्खस्य स्त्रीजितस्य विशेषतः ॥ ९
व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः।
श्रद्धात्यागविहीनस्य भस्मान्तं सूतकं भवेत् ॥ १०
न सूतकं कदाचित् स्यादयावज्जीवन्तु सूतकम्।
एवं गुणविशेषेण सूतकं समुदाहृतम् ॥ ११
सूतके मृतके चैव तथा च मृतसूतके।
एतत्संहतशौचानां मृतशौचेन शुध्यति ॥ १२
दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्त्तते।
दशाहात्तु परं शौचं विप्रोऽर्हति च धर्म्मवित् ॥ १३
दानञ्च विधिना देयमशुभात्तारकं हि तत्।
मृतकान्ते मृतो यस्तु सूतकान्ते च सूतकम् ॥ १४
एतत् संहतशौचानां पूर्व्वाशौचेन शुध्यति।
उभयत्र दशाहानि कुलस्यान्नं न भुज्यते ॥ १५
चतुर्थेऽहनि कर्त्तव्यमस्थिसञ्चयनं द्विजैः।
ततः सञ्चयनादूर्द्धमङ्गस्पर्शो विधीयते ॥ १६
वर्णानामानुलोम्येन स्त्रीणामेको यदा पतिः।
दशरात्रमेकाहः प्रसवे सूतकं भवेत् ॥ १७
यज्ञकाले विवाहे च देशभङ्गे तथैव च।
क्षयमाने तथाग्नौ च नाशौचं मृतसूतके ॥ १८

सुस्थकाले त्विदं सर्व्वमशौचं परिकीर्त्तितम्।
आपन्नतस्य सर्व्वस्य सूतके न तु सूतकम्॥ १९
इति दाक्षे धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६

सप्तमोऽध्यायः।

लोको वशीकृतो येन येन चात्मा वशीकृतः।
इन्द्रियार्थो जितो येन तं योगं प्रब्रवीम्यहम्॥ १
प्राणायामस्तथा ध्यानं प्रत्याहारस्तु धारणा।
तर्कश्चैव समाधिश्च षड़ङ्गो योग उच्यते॥ २
नारण्यसेवनाद्योगो नानेकग्रन्थचिन्तनात्।
व्रतैर्यज्ञैस्तपोभिश्च न योगः कस्यचिद्भवेत्॥ ३
न च पथ्याशनाद्योगो न नासाग्रनिरीक्षणात्।
न च शास्त्रातिरिक्तेन शौचेन स भवेत् क्वचित्॥ ४
न मौनमन्त्रकुहकैरनेकैः सुकृतैस्तथा।
लोकयात्रावियुक्तस्य योगो भवति कस्यचित्॥ ५
अभियोगात्तथाभ्यासात्तस्मिन्नेव तु निश्चयात्।
पुनःपुनश्च निर्व्वेदाद्योगः सिध्यति नान्यथा॥ ६
आत्मचिन्ताविनोदेन शौचक्रीड़नकेन च।
सर्व्वभूतसमत्वेन योगः सिध्यति नान्यथा॥ ७
यश्चात्मनिरतो नित्यमात्मक्रीड़स्तथैव च।
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः॥ ८
रतश्चैव स्वयं तुष्टः सन्तुष्टो नान्यमानसः।
आत्मन्येव सुखप्रोऽसौ योगस्तस्य प्रसिध्यति॥ ९

सुप्तोऽपि योगयुक्तः स्याज्जाग्रच्चापि विशेषतः।
ईदृक्चेष्टः स्मृतः श्रेष्ठो गरिष्ठो ब्रह्मवादिनाम् ॥ १०
य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति।
ब्रह्मीभूय स एवं हि दक्षपक्ष उदाहृतः ॥ ११
विषयासक्तचित्ता हि यतिर्म्मोक्षं न विन्दति।
यत्नेन विषयासक्तं तस्माद्योगो विवर्ज्जयेत् ॥ १२
विषयेन्द्रियसंयोगं केचिद्योगं वदन्ति हि।
अधर्म्मो धर्म्मरूपेण गृहीतस्तैरपण्डितैः ॥ १३
मनसश्चात्मनश्चैव संयोगश्च तथापरे।
उक्तानामधिका ह्येते केवलं योगवञ्चिताः ॥ १४
वृत्तिहीनं मनः कृत्वा चैतन्यं परमात्मनि।
एकीकृत्य विमुच्येत योगोऽयं मुख्य उच्यते ॥ १५
कषायमाहविक्षेप लज्जाशङ्कादिचेतसः।
व्यापारास्तु समाख्यातास्तान् जित्वा वशमानयेत् ॥ १६
कुटुम्बैः पञ्चभिर्ग्राम्यैः षष्ठस्तत्र महत्तरः।
देवासुरमनुष्यैस्तु स जेतुं नैव शक्यते ॥ १७
बलेन परराष्ट्राणि गृह्णन् शूरस्तु नोच्यते।
जितो येनेन्द्रियग्रामः स शूरः कथ्यते बुधैः ॥ १८
बहिर्मुखानि सर्व्वाणि कृत्वा चाभिमुखानि वै।
सर्व्वश्चैवेन्द्रियग्रामं मनश्चात्मनि योजयेत् ॥ १९
सर्व्वभावविनिर्म्मुक्तः चैतन्यं ब्रह्मणि न्यसेत्।
एतद्ध्यानञ्च योगश्च शेषाः स्युर्ग्रन्थविस्तराः ॥ २०
त्यक्त्वा विषयभोगांश्च मनो निश्चलतां गतम्।
आत्मशक्तिस्वरूपेण समाधिः परिकीर्त्तितः ॥ २१

चतुर्णा मात्रकर्षेण पदं यत्तदशाश्वतम् ।
द्वयोस्तु सन्निकर्षेण शाश्वतं ध्रुवमक्षयम् ॥ २२
यन्नास्ति सर्व्वलोकस्य तदस्तीति विरुध्यते ।
कथ्यमानं तथान्यस्य हृदये नावतिष्ठते ॥ २३
स्वसंवेद्यं हि तद्ब्रह्म कुमारी मैथुनं यथा ।
अयोगी नैव जानाति जातोम्बो हि यथा घटम् ॥ २४
नित्याभ्यसनशीलस्य सुसंवेद्यं हि तद्भवेत् ।
तत् सूक्ष्मत्वादनिर्द्देश्यं परं ब्रह्म सनातनम् ॥ २५
बुधस्त्वाभरणं भावं मनसालोचनं यथा ।
मन्यते स्त्री च मूर्खश्च तदेव बहु मन्यते ॥ २६
सत्त्वोत्कटाः सुराश्चापि विषयेण वशीकृताः ।
प्रमादिभिः क्षुद्रसत्त्वैर्म्मानुषैरत्र का कथा ॥ २७
तस्मात् त्यक्तकषायेण कर्त्तव्यं दण्डधारणम् ।
इतरस्तु न शक्नोति विषयैरभिभूयते ॥ २८
न स्थिरं क्षणमप्येकमुदकं हि यथोर्म्मिभिः ।
वाताहतं तथा चित्तं तस्मात् तस्य न विश्वसेत् ॥ २९
त्रिदण्डव्यपदेशेन जीवन्ति बहवो नराः ।
यो हि ब्रह्म न जानाति न त्रिदण्डार्हं एव सः ॥ ३०
ब्रह्मचर्य्यं सदा रक्षेदष्टधा मैथुनं पृथक् ।
स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम् ॥ ३१
सङ्कल्पोऽध्यवसायश्च क्रियानिष्पत्तिरेव च ।
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ॥ ३२
न ध्यातव्यं न वक्तव्यं न कर्त्तव्यं कदाचन ।
एतैः सर्व्वैः सुसम्पन्नो यतिर्भवति नेतरः ॥ ३३

पारिव्रज्यं गृहीत्वा च यो धर्म्मे नावतिष्ठति।
स्वपदेनाङ्कयित्वा तं राजा शीघ्रं प्रवासयेत्॥ ३४
एको भिक्षुर्यथोक्तस्तु द्वौ चैव मिथुनं स्मृतम्।
त्रयो ग्रामस्तथा ख्यात ऊर्द्ध्वन्तु नगरायते॥ ३५
नगरं हि न कर्त्तव्यं ग्रामो वा मिथुनं तथा।
एतत्त्रयं प्रकुर्व्वाणः स्वधर्म्माच्च्यवते यतिः॥ ३६
राजवार्त्तादि तेषान्तु भिक्षावार्त्ता परस्परम्।
स्नेहपैशुन्यमात्सर्य्यं सन्निकर्षादसंशयम्॥ ३७
लाभपूजानिमित्तं हि व्याख्यानं शिष्यसंग्रहः।
एते चान्ये च बहवः प्रपञ्चाः कुतपस्विनाम्॥ ३८
ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता।
भिक्षोश्चत्वारि कर्म्माणि पञ्चमो नोपपद्यते॥ ३९
तपोजपैः क्षयीभूतो व्याधितोऽवसथाबहः।
वृद्धो ग्रहगृहीतश्च यश्चान्यो विकलेन्द्रियः॥ ४०
नीरुजश्च युवा चैव भिक्षुर्नावसथाबहः।
स दूषयति तत् स्थानं पशून् पीड़यतीति च॥ ४१
नीरुजश्च युवा चैव ब्रह्मचर्य्याद्विनश्यति।
ब्रह्मचर्य्याविनष्टन्तु कुलञ्चैव तु नाशयेत्॥ ४२
वसन्नावसथे भिक्षुर्म्मैथुनं यदि सेवते।
तस्यावसथनाथस्य मूलान्यपि निकृन्तति॥ ४३
आश्रमे तु यतिर्यस्य मूहूर्त्तमपि विश्रमेत्।
किं तस्यान्येन धर्म्मेण कृतकृत्योऽभिजायते॥ ४४
सञ्चितं यद्गृहस्थेन पापमामरणान्तिकम्।
स निर्हरति तत् सर्व्वमेकरात्रोषितो यतिः॥ ४५

योगाश्रमपरिश्रान्तं यस्तु भोजयते यतिम्।
निखिलं भोजितं तेन त्रैलोक्यं सचराचरम् ॥ ४६
यस्मिन् देशे वसेद्योगी ध्यानयोगविचक्षणः।
सोऽपि देशो भवेत् पूतः किं पुनस्तस्य बान्धवाः ॥ ४७
द्वैतञ्चैव तथाद्वैतं द्वैताद्वैतं तथैव च।
न द्वैतं नापि चाद्वैतमितो तत् परमार्थिकम् ॥ ४८
नाहं नैवान्यसम्बन्धो ब्रह्मभावेण भावितः।
ईदृशायामवस्थायामवाप्यं परमं पदम् ॥ ४९
द्वैतपक्षे समास्था ये अद्वैते तु व्यवस्थिताः।
अद्वैतिनां प्रवक्ष्यामि यथा धर्मः सुनिश्चितः ॥ ५०
तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति।
ततः शास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थसञ्चयाः ॥ ५१
दक्षशास्त्रं यथा प्रोक्तमशेषाश्रममुत्तमम्।
अधीयन्ते तु ये विप्रास्ते यान्त्यमरलोकताम् ॥ ५२
इदन्तु यः पठेद्भक्त्या शृणुयादथमोऽपि वा।
स पुत्रपौत्रपशुमान् कीर्त्तिञ्च समवाप्नुयात् ॥ ५३
श्रावयित्वा त्विदं शास्त्रं श्राद्धकालेऽपि वा द्विजः।
अक्षयं भवति श्राद्धं पितृभ्यश्चोपजायते ॥ ५४

इति दाक्षे धर्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

शातातपसंहिता।

प्रथमोऽध्यायः।

प्रायश्चित्तविहीनानां महापातकिनां नृणाम्।
नरकान्ते भवेज्जन्म चिह्नाङ्कितशरीरिणाम्॥ १
प्रतिजन्म भवेत्तेषां चिह्नं तत्पापसूचितम्।
प्रायश्चित्ते कृते याति पश्चात्तापवतां पुनः॥ २
महापातकजं चिह्नं सप्तजन्मनि जायते।
उपपापोद्भवं पञ्च त्रीणि पापसमुद्भवम्॥ ३
दुष्कर्मजा नृणां रोगा यान्ति चोपक्रमैः शमम्।
जपैः सुरार्चनैर्होमैर्दानैस्तेषां शमो भवेत्॥ ४
पूर्वजन्मकृतं पापं नरकस्य परिक्षये।
बाधते व्याधिरूपेण तस्य जप्यादिभिः शमः॥ ५
कुष्ठञ्च राजयक्ष्मा च प्रमेहो ग्रहणी तथा।
मूत्रकृच्छ्राश्मरीकासा अतिसारभगन्दरौ॥ ६
दुष्टव्रणं गण्डमाला पक्षाघातोऽक्षिनाशनम्।
इत्येवमादयो रोगा महापापोद्भवाः स्मृताः॥ ७
जलादरं यकृत् प्लीहा शूलरोगव्रणानि च।
श्वासाजीर्णज्वरच्छर्दिभ्रममोहगलग्रहाः॥ ८
रक्तार्बुदविसर्पाद्या उपपापोद्भवा गदाः।
दण्डापतानकाश्चित्र वपुःकम्पविचर्चिकाः॥ ९
बल्मीकपुण्डरीकाद्या रोगाः पापसमुद्भवाः।
अर्शआद्या नृणां रोगा अतिपापाद्भवन्ति हि॥ १०

अन्ये च बहवो रोगा जायन्ते पापसङ्करात्।
उच्यन्ते च निदानानि प्रायश्चित्तानि वै क्रमात्॥ ११
महापापेषु सर्व्वं स्यात् तदर्द्धमुपपातके।
दद्यात् पापेषु षष्ठांशं कल्पं व्याधिबलाबलम्॥ १२
अथ साधारणं तेषु गोदानादिषु कथ्यते।
गोदाने वत्सयुक्ता गौः सुशीला च पयस्विनी॥ १३
वृषदाने शुभाऽनड्वान् शुक्लाम्बरसकाञ्चनः।
निवर्त्तनानि भूदाने दश दद्याद्विजातये॥ १४
दशहस्तेन दण्डेन विंशद्दण्डं निवर्त्तनम्।
दश तान्येव गोचर्म्म दत्त्वा स्वर्गे महीयते॥ १५
सुवर्णशतनिष्कन्तु तदर्द्धार्द्धप्रमाणतः।
अश्वदाने मृदु श्लक्ष्णमश्वं सोपस्करं दिशेत्॥ १६
महिषीं माहिषे दाने दद्यात् स्वर्णायुधान्विताम्।
दद्याद्गजं महादाने सुवर्णफलसंयुतम्॥ १७
लक्षसङ्ख्यार्हणं पुष्पं प्रदद्याद्देवतार्च्चने।
दद्याद्द्विजसहस्राय मिष्टान्नं द्विजभोजने॥ १८
रुद्रं जपेल्लक्षपुष्पैः पूजयित्वा च त्र्यम्बकम्।
एकादश जपेद्रुद्रान् दशांशं गुग्गुलैर्व्वृतैः॥ १९
हुत्वाभिषेचनं कुर्य्यान्मन्त्रैर्व्वरुणदैवतैः।
शान्तिके गणशान्तिश्च ग्रहशान्तिकपूर्व्वकम्॥ २०
धान्यदाने शुभं धान्यं क्षारौषधिमितं स्मृतम्।
वस्त्रदाने पट्टवस्त्रद्वयं कर्पुरसंयुतम्॥ २१
दशपञ्चाष्टचतुर उपवेश्य द्विजान् शुभान्।
विधाय वैष्णवीं पूजां सङ्कल्प्य निजकाम्यया॥ २२

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Brâhmaṇas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'râddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Bráhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'râddha* ceremony. Certain authorities aver that young Bráhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇdas*, disciples, or *Sapiṇdas* on the mother's side, shall be competent to celebrate one's *S'râddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'ráddha*. An offering, consisting of sesame, *Mâsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'ráddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'râddha* performed with the offerings of cow-milk, and sweet porridge (*Pâyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kâlasâka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, athiests, *Virahâs** *Didhisupatis*† *Agredidhishupatis*‡ and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'râddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇdas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,‖ keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'râddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'râddha* ceremony. Several authorities aver that one's cognates

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* Virahas. Persons who have neglected their domestic fires.

† Didhishupatis. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूढ़ायां कन्यायामुह्यतेऽनुजा ।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिविषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

‖ Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'râddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'râddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'râddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebration of a *S'râddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chaṇdála* or by a degraded person (after a *S'râddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snâtakas* as well, and have a thorough knowledge of the *Sáma Véda*, *Trinâchiketas*, *Trimadhus*, *Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Védas* to their disciples, are called *Panktipávanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas*. According to a certain authority such men should not be engaged in performing *S'ráddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhádhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Védas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Védas* while attending to a call of nature. Several authorities aver that the *Védas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of haloe, nor while seating on ant-hills. One should not study the *Védas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vedas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Védas* should not be read near a *S'udra* or a *Chaṇḍála* (Divakirti), not at places exhaling a fetid smell or containing carcasses. On should not study the *Védas* during the term of a birth-uncleanness, nor having had (*lit:* after the rising of) eructations. The *Védas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Védas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Védas* should not

be read after having heard the chantings of *S'áman*. Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas*. No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'ráddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kártika*, *Phálguna*, and *A'shâda*. For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakás*. According to certain authorities, such prohibition exists only in respect of the last *Ashtakâ*. One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Védas* is prohibited during the first three hours and a half of each night. That portion of a *Véda*, which has once been

studied, should not be read over again. One should refrain from studying the *Védas* in a town, nor they should be read near the performer of a *S'ráddha* ceremony who has not fed the Bráhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri S'ráddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brâhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Bráhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by Bráhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (S'akas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmaṇa, falling under the category of one supposed to defile a row of Brahmaṇas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujâ*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodâ* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakravâka*), swan, crow, valture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha, Mándhâtri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapiṇda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Védas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Bráhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Bráhmaṇas of good conduct who are well-versed in the *Védas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Práyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrátya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmanicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedánta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuvâta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyâyam*, *Purusha-Suktam*, *Râjan-Rahin Sâman*, *Rathántaram*, *Purushagatim*, *Mahânâmnim*, *Mahâ-Vairájam*, *Mahádivákirtyam*, *Mahishyavamânam*, *Kushmándam*, *Pa'vamânim*, *Sâvitrim*, and any of the *Yeshtya Sâma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyâ*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhâti-krichchham*, or *Châṇdrâyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation;

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chaṇdála*. A seller of lead, of brass, or of Chowries is affiicted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundá's* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Védas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chaṇdáli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vêdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyâvasâyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Práchinâvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sâvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the *Sávitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *S'ântam Dau, S'ántâ Prithivi, etc., Mantram* from the *Yajur Véda.* After that, libations of melted butter should be cast in the sacred fire by reciting the *Pávamânim, Taratsamandi* and *Kushmándi Mantras.* As an alternative gold should be gifted to a Bráhmaṇa and a cow to an *A'chârya.* He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahâpâtakin.* A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahâpâtakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas *(Apankteyas)*, beef eaters, denouncers of the *Vêdas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gâyatri*, should be regarded as *Upapâtakins* (minor sinners) R*itviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Brâhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Bráhmaṇa one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachârin*, carrying a *Khattânga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Bráhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a Bráhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Bráhmaṇa; or under the circumstance, he shall give to a Bráhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Bráhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Bráhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S'udra, a Bráhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon, crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Bráhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palâla* weight of lead and *Mâsha* pulse to a Bráhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Bráhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Bráhmaṇa. Having killed a *Brahmavandhu* (nominal Brâhmaṇa) woman, one should make the gift of

an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words in combination with an interdicted *Mantra*, one should perform an *Agnyutsâde or Nirâkriti* penance, which is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Mantram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, *viz.*, milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Práṇâyáma*. The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirṅi*. A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Nirṅti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gâyatri mantra*, all night long. Having seen any impure thing, one should look at the sun and practise a *Prâṇâyama*. Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter. Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vâruṇi, Pâvamâni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyâvasâya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmaṇicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahá Vyáhriti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmánda Mantram*, or practise the aforesaid expiatory penance, or practise *Práṇáyáma*, and thereafter bathe and recite the *Aghamarshanam Suktam*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gáyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—"Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (*lit.* become an *Avakirni*) I offer these libations unto *Kâma-Kâma*, I was overwhelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Kâma-Kâma*. Passion got the upper-hand of my sôul, I was overwhelmed, I offer these libations of melted butter unto *Kâma-Kâma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (*lit.* places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmâsinchatu*. Then having recited the *Rik*, (commencing as) *Traya Imé Lokâ* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vâruṇi Mantra* or any other sacred *Mantra* of the *Védas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyâhritis* in the morning, read the *Sarva Svâpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varuṇas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devâkritasya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

Now I shall dicourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Ana'ryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pohishtâ Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pinâka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Suryopasthânam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Bráhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Védas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

NOW I shall describe the process of practising *Chándráyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chándráyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpaṇam, A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyâyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevâdevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritârtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur, bhuvah, Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharma S'ivah S'iva*. Then *Namas Sváhâ* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chándráyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kánina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putriká-putra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇá*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be Bráhmaṇas well-versed in the *Védas*, one member of good conduct from each of the following orders *viz.*, *Brahmachárins*, house-holders and *Vânaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad*. In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas*, well versed in the *Vedas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

GAUTAMA SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

MANMATHA NATH DUTT (Shastri), M.A.

Rector, Keshub Academy,

Author of the English Translation of the Rámáyanam, Mahá-Bháratam, Srimadbhágavatam, Mahánirvána-Tantram, Harivams'a, Agni Puránam, Márkandéya, Puránam, &c., &c.

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A'PASTAMVA SAMHITA'.

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Bráhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Kṛichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam.* (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen or cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam*. (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṇdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milched, for the next two months a cow should be milched once a day; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance. (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned towards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam.* (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anâh.* (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vápak* or a *Chaṇdâla*, one should regain one's purity by drinking *Panchagavyam.* (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure ; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam.* (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity ? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

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* A place where water is distributed to travellers.—*Tr.*

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be repurified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Paráka* or a *Chándráyaṇam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Kṛichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Kṛichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Brâhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Brâhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'ûdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Brâhmaṇa. (11)

The merit of causing a Brâhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇḍâla*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sântapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájápatyam*, and a S'udra, a quarter *Prájápatyam*, respectively. (2)

Having unknowingly touched a *Chaṇḍâla* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gáyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇdâla* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇdâla* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chaṇḍâla* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam.* (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chaṇḍâla*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyâ*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras.* A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prâjâpatyam.* It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prâjâpatyam* penance by way of expiation. (9)

A Brâhmaṇa having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam,* while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam.* (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam,* thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva*. (13)

CHAPTER VI.

NOW I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas*. (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam*. (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chaṇdâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇdâla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇḍâla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmaṇṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇḍála* or a *S'vapák*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Panchagavyam*. (19)

मुषलोलूखले वाच्यं स्रायते सुदृढ़े तथा।
दृच्छाप्रमाणे भवतः शूर्पं वैणवमेव च ॥ १६
दक्षिणं वामतो वाह्यामात्माभिमुखमेव च।
करं करस्य कुर्व्वीत करणेन्यच्च कर्म्मणः ॥ १७
कृत्वाग्न्यभिमुखौ पाणी स्वस्थानस्थौ सुसंयतौ।
प्रदक्षिणं तथासीनः कुर्य्यात् परिसमूहनम् ॥ १८
वाहुमात्राः परिधय ऋजवः सत्वचोऽव्रणाः।
त्रयो भवन्ति शीर्णाग्रा एकेषान्तु चतुर्हिशम् ॥ १९
प्रागग्रावभितः पश्चादुदगग्रमथापरम्।
न्यसेत् परिधिमन्यञ्चेदुदगग्रः स पूर्व्वतः ॥ २०
यथोक्तवस्त्वसम्पत्तौ ग्राह्यं तदनुकारि यत्।
यवानामिव गोधूमा व्रीहीणामिव शालयः ॥ २१
इति पञ्चदशः खण्डः ॥ १५ ॥

षोड़शः खण्डः।

पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि श्रस्यते।
वासरस्य तृतीयांशे नातिसन्ध्यासमीपतः ॥ १
यदा चतुर्हशीयामं तुरीयमनुपूरयेत्।
अमावास्या क्षीयमाणा तदैव श्राद्धमिष्यते ॥ २
यदुक्तं यदहस्त्वेव दर्शनं नैति चन्द्रमाः।
आनयापेक्षया ज्ञेयं क्षीणे राजनि चेत्यपि ॥ ३
यच्चोक्तं दृश्यमानेऽपि तच्चतुर्हश्यपेक्षया।
अमावास्यां प्रतीक्षेत तदन्ते वापि निर्व्वपेत् ॥ ४

अष्टमेंऽशे चतुर्दश्याः क्षीणो भवति चन्द्रमाः ।
अमावास्याष्टमांशे च पुनः किल भवेदणुः ॥ ५
आग्रहायण्यमावास्या तथा ज्यैष्ठस्य या भवेत् ।
विशेषमाभ्यां ब्रुवतो चन्द्रचारविदो जनाः ॥ ६
अत्रेन्दुराद्ये प्रहरेऽवतिष्ठते, चतुर्थभागा न कलावशिष्टः ।
तदन्त एव क्षयमेति कृत्स्नमेवं ज्यातिश्चक्रविदो वदन्ति ॥७
यस्मिन्नब्दे द्वादशैकस्य यज्यस्तस्मिंस्तृतीयया
परिदृश्यो नोपजायते ।
एवं चारं चन्द्रमसो विदित्वा
क्षीणे तस्मिन्नपराह्णे च दद्यात् ॥ ८
सम्मिश्रा च चतुर्दश्या अमावस्या भवेत् क्वचित् ।
खर्व्वितां तां विदुः केचिन्नताध्वामिति चापरे ॥ ९
वर्द्धमानाममावास्यां लभेच्चेदपरेऽहनि ।
यामांश्चोनधिकान् वापि पित्र्यज्ञस्ततो भवेत् ॥ १०
पक्षादावेव कुर्व्वीत सदा पक्षादिकं चरूम् ।
पूर्व्वाह्ण एव कुर्व्वन्ति विद्वेऽप्यन्ये मनीषिणः ॥ ११
स्वपितुः पित्रकृत्येषु ह्यधिकारो न विद्यते ।
न जीवन्तमतिक्रम्य किञ्चिद्दद्यादिति श्रुतिः ॥ १२
पिताप्रहे म्रियति च पितुः प्रेतस्य निर्व्वपेत् ।
पितुस्तस्य च वृत्तस्य जीवेच्चेत् प्रपितामहः ॥ १३
पितुः पितुः पितुश्चैव तस्यापि पितुरेव च ।
कुर्य्यात् पिण्डत्रयं यस्य संस्थितः प्रपितामहः ॥ १४
जीवन्तमपि दद्याद्वा प्रेतायान्नोदके द्विजः ।
पितुः पित्रभ्यो वा दद्यात् स्वपितेत्यपरा श्रुतिः ॥ १५

पितामहः पितुः पश्चात् पञ्चत्वं यदि गच्छति।
पौत्रेणैकादशाहादि कर्त्तव्यं श्राद्धषोड़शम्॥ १६
नैतत् पौत्रेण कर्त्तव्यं पुत्रवांश्चेत् पितामहः।
पितुः सपिण्डनं कृत्वा कुर्य्यान्मासानुमासिकम्॥ १७
असंस्कृतौ न संस्कार्य्यौ पूर्व्वौ पौत्रप्रपौत्रकैः।
पितरं तत्र संस्कुर्य्यादिति कात्यायनोऽब्रवीत्॥ १८
पापिष्ठमति शुद्धेन शुद्धं पापोक्तापि वा।
पितामहेन पितरं संस्कुर्य्यादिति निश्चयः॥ १९
ब्राह्मणादिहते तातें पतिते सङ्गवर्ज्जिते।
व्युत्क्रमाच्च मृते देयं येभ्य एव ददात्यसौ॥ २०
मातुः सपिण्डीकरणं पितामह्या सहोदितम्।
यथोक्तेनैव कल्पेन पुत्रिकाया न चेत् सुतः॥ २१
न योषिद्भ्रः पृथग्दद्यादवसानदिनादृते।
स्वभर्त्तृपिण्डमात्राभ्यस्तृप्तिरासां यतः स्मृता॥ २२
मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः।
द्वितीयन्तु पितुस्तस्यास्तृतीयस्तु पितुः पितुः॥ २३

इति षोड़शः खण्डः॥ १६॥

सप्तदशः खण्डः।

पुरतो यात्मनः कर्षः सा पूर्व्वा परिकीर्त्तिते।
मध्यमा दक्षिणेनास्यास्तद्दक्षिणत उत्तमा॥ १
वायुग्निदिङ्मुखान्तास्ताः कार्य्याः सार्द्धाङ्गुलान्तराः।
तीक्ष्णान्ता यवमध्याश्च मध्यं नाव द्रवोत्किरेत्॥ २

शङ्कुश्च खादिरः कार्य्यो रजतेन विभूषितः।
शङ्कश्चैवोपवेषश्च द्वादशाङ्गुल इष्यते ॥ ३
अग्न्याशाग्रैः कुशैः कार्य्यं कर्षूणां स्तरणं घनैः।
दक्षिणान्तं तदग्रैस्तु पित्र्यतीर्थे परिस्तरेत् ॥ ४
तगरं सुरभि ज्ञेयं चन्दनादि विलेपनम्।
सौवीराञ्जनमित्युक्तं पिञ्जलौनां यदञ्जनम् ॥ ५
स्वस्तरे सर्व्वमासाद्य यथावदुपयुज्यते।
देवपूर्व्वं ततः श्राद्धमत्वरः शुचिरारभेत् ॥ ६
आसनाद्यर्घ्यपर्य्यन्तं वसिष्ठेन यथेरितम्।
कृत्वा कर्म्माथ पात्रेषु उक्तं दद्यात्तिलोदकम् ॥ ७
तूष्णीं पृथगपो दत्त्वा मन्त्रेण तु तिलोदकम्।
गन्धोदकञ्च दातव्यं सन्निकर्षक्रमेण तु ॥ ८
आसुरेण तु पात्रेण यस्तु दद्यात् तिलोदकम्।
पितरस्तस्य नाश्नन्ति दश वर्षाणि पञ्च च ॥ ९
कुलालचक्रनिष्पन्नमासुरं मृन्मयं स्मृतम्।
तदेव हस्तघटितं स्थाल्यादि दैविकं भवेत् ॥ १०
गन्धान् ब्राह्मणसात् कृत्वा पुष्पाण्यर्त्तुभवानि च।
धूपञ्चैवानुपूर्व्वेण ह्यग्नौ कुर्य्यादनन्तरम् ॥ ११
अग्नौकरणहोमश्च कर्त्तव्य उपवौतिना।
प्राङ्मुखेनैव देवेभ्यो जुहोतीति श्रुतिः श्रुतेः ॥ १२
अपसव्येन वा कार्य्यो दक्षिणाभिमुखेन च।
निरूप्य हविरन्यस्मा अन्यस्मै न हि हूयते ॥ १३
स्वाहा कुर्य्यान्नचात्रान्ते न चैव जुहुयाद्धविः।
स्वाहाकारेण हुत्वाग्नौ पश्चान्मन्त्रं समापयेत् ॥ १४

पित्र्ये यः पङ्क्तिमूर्द्धन्यस्तस्य पाणावनग्निमान्।
हुत्वा मन्त्रवदन्येषां तूष्णीं पात्रेषु निक्षिपेत्॥ १५
न कुर्य्याद्धोममन्त्राणां पृथगादिषु कुत्रचित्।
अन्येषाञ्चाविकृष्टानां कालेनाचमनादिना॥ १६
सव्येन पाणिनेत्येवं यदत्र समुदीरितम्।
परिग्रहणमात्रं तत् सव्यस्यादिशति व्रतम्॥ १७
पिञ्जूल्याद्यभिसंगृह्य दक्षिणेनेतरात् करात्।
अन्वारभ्य च सव्येन कुर्य्यादुल्लेखनादिकम्॥ १८
यावदर्थमुपादाय हविषोऽर्भकमर्भकम्।
चरुणा सह सन्नीय पिण्डान् दातुमुपक्रमेत्॥ १९
पितुरुत्तरकर्ष्वंशे मध्यमे मध्यमस्य तु।
दक्षिणे तत्पितुश्चैव पिण्डान् पर्व्वणि निर्व्वपेत्॥ २०
वाममावर्त्तनं केचिदुदगन्तं प्रचक्षते।
सर्व्वं गोतमशाण्डिल्यौ शाण्डिल्यायन एव च॥ २१
आवृत्य प्राणमायम्य पितॄन् ध्यायन् यथार्थतः।
जपंस्तेनैव चावृत्य ततः प्राणं प्रमोचयेत्॥ २२
शाकञ्च फाल्गुनाष्टम्यां स्वयं पक्वमपि वा पचेत्।
यस्तु शाकादिको होमः कार्य्योऽपूपाष्टकावृतः॥ २३
आन्वष्टक्यं मध्यमायामिति गोभिलगोतमौ।
वार्कैःखण्डश्च सर्व्वासु कौत्सो मेनेऽष्टकासु च॥ २४
स्थालीपाकं पशुस्थाने कुर्य्यादृग्यद्यनुकल्पितम्।
अपयेत्तं सवत्सायास्तरुण्या गोः पयस्यनु॥ २५

इति सप्तदशः खण्डः॥ १७॥

अष्टादशः खण्डः ।

सायमादि प्रातरन्तमेकं कर्म्म प्रचक्षते ।
दर्शान्तं पौर्णमासाद्यमेकमेव मनीषिणः ॥ १
ऊर्द्धं पूर्णाहुतेर्दर्शः पौर्णमासोऽपि वाग्रिमः ।
य आयाति स होतव्यः स एवादिरिति श्रुतिः ॥ २
ऊर्द्धं पूर्णाहुतेः कुर्य्यात् सायं होमादनन्तरम् ।
वैश्वदेवन्तु पाकान्ते बलिकर्म्मसमन्वितम् ॥ ३
ब्राह्मणान् भोजयेत् पश्चादभिरूपान् स्वशक्तितः ।
यजमानस्ततोऽश्नीयादिति कात्यायनोऽब्रवीत् ॥ ४
वैवाहिकेऽग्नौ कुर्व्वीत सायं प्रातस्त्वतन्द्रितः ।
चतुर्थीकर्म्म कृत्वैतदेतच्छाट्यायनेर्म्मतम् ॥ ५
ऊर्द्धं पूर्णाहुतिः प्रातर्हुत्वा तां सायमाहुतिम् ।
प्रातर्होमस्तदैव स्यादेष एवोत्तरो विधिः ॥ ६
पौर्णमास्यत्यये हव्यं होता वा यदहर्भवेत् ।
तदहर्ज्जुहुयादेवममावास्यात्ययेऽपि च ॥ ७
अहूयमानेऽग्नौ स्वेन्नयेत् कालं समाहितः ।
सम्पन्ने तु यथा तत्र हूयते तदिहोच्यते ॥ ८
आहूताः परिसङ्ख्याय पात्रे कृत्वाहुतीः सकृत् ।
मन्त्रेण विधिवद्धुत्वाधिकमेवापरा अपि ॥ ९
यत्र व्याहृतिभिर्होमः प्रायश्चित्तात्मको भवेत् ।
चतस्रस्तत्र विज्ञेयाः स्त्रीपाणिग्रहणे यथा ॥ १०
अपि वाज्ञातमित्येषा प्राजापत्यापि वाहुतिः ।
होतव्या त्रिविकल्पोऽयं प्रायश्चित्तविधिः स्मृतः ॥ ११

यद्याग्निरग्निनान्येन सम्भवेदाहितः क्वचित्।
अग्नये विधिवय इति जुहुयाद्वा घृताहुतिम्॥ १२
अग्नयेऽप्सुमते चैव जुहुयाद्वैद्युतेन चेत्।
अग्नये शुचये चैव जुहुयाच्चेद्रुरग्निना॥ १३
गृहदाहाग्निनाग्निस्तु यष्टव्यः क्षामवान् द्विजैः।
दावाग्निना च संसर्गे हृदयं यदि तप्यते॥ १४
हिभूतो यदि संसृज्येत् संसृष्टमुपशामयेत्।
असंसृष्टं जागरयेद्विरिश्चर्म्मैवमुक्तवान्॥ १५
न स्वेऽग्नावन्यहोमः स्यान्मृतैकां समिदाहुतिम्।
स्वगर्भसत्क्रियार्थांश्च यावन्नासौ प्रजायते॥ १६
अग्निस्तु नामधेयादौ होमे सर्व्वत्र लौकिकः।
न हि पित्रा समानीतः पुत्रस्य भवति क्वचित्॥ १७
यस्याग्नावन्यहोमः स्यात् स वैश्वानरदैवतम्।
चरुं निरुप्य जुहुयात् प्रायश्चित्तन्तु तस्य तत्॥ १८
परेणाग्नौ हुते स्वार्थं परस्याग्नौ हुते स्वयम्।
पित्रयज्ञात्यये चैव वैश्वदेवहयस्य च॥ १९
अनिष्ट्वा नवयज्ञेन नवान्नप्राशने तथा।
भोजने पतितान्नस्य चरुर्वैश्वानरो भवेत्॥ २०
स्वपित्रभ्यः पिता दद्यात् सुतसंस्कारकर्म्मसु।
पिण्डानोह्यहनात्तेषां तस्याभावे तु तत्क्रमात्॥ २१
भूतप्रवाचने पत्नी यद्यसन्निहिता भवेत्।
रजोरोगादिना तत्र कथं कुर्व्वन्ति याज्ञिकाः॥ २२
महानसेऽन्नं या कुर्य्यात् सवर्णां तां प्रवाचयेत्।
प्रणवाद्यपि वा कुर्य्यात् कात्यायनवचो यथा॥ २३

यज्ञवास्तुनि मुख्याच्च स्तम्बे दर्भवटौ तथा।
दर्भसङ्ख्या न विहिता विष्टरास्तरणेषु च ॥ २४
इत्यष्टादशः खण्डः ॥ १८ ॥

एकोनविंशः खण्डः।

निक्षिप्याग्निं स्वदारेषु परिकल्पर्त्विजं तथा।
प्रवसेत् कार्य्यवान् विप्रो हृथैव नचिरं क्वचित् ॥ १
मनसा नैत्यिकं कर्म्म प्रवसन्नप्यतन्द्रितः।
उपविश्य शुचिः सर्व्वं यथाकालमनुद्रवेत् ॥ २
पत्न्या चाप्यवियोगिन्या शुश्रुषोऽग्निर्व्विनीतया।
सौभाग्यवित्तावैधव्यकामया भर्त्तृभक्तया ॥ ३
या वा स्याद्दोरसूरासामाज्ञासम्पादिनी प्रिया।
दत्त्वा प्रियंवदा शुद्धा तामत्र विनियोजयेत् ॥ ४
विनैकेन न कर्म्मस्यात् यथाज्यैष्ठं स्वशक्तितः।
विभज्य सह वा कुर्य्युर्यथाज्ञानञ्च शास्त्रवत् ॥ ५
स्त्रीणां सौभाग्यतो जैष्ठं विद्ययैव द्विजन्मनाम्।
न हि ख्यात्या न तपसा भर्त्ता तुष्यति योषिताम् ॥ ६
भर्त्तुरादेशवर्त्तिन्या यथोमा बहुभिर्व्रतैः।
अग्निश्च तोषितोऽमुत्र सा स्त्री सौभाग्यमाप्नुयात् ॥ ७
विनयावनतापि स्त्री भर्त्तुर्या दुर्भगा भवेत्।
अमुत्रोमाग्निभर्त्तृणामवज्ञातिः कृता तया ॥ ८
श्रोत्रियं सुभगां गाञ्च अग्निमग्निचितिं तथा।
प्रातरुत्थाय यः पश्येदापद्भ्यः स प्रमुच्यते ॥ ९

पापिष्ठं दुर्भगामन्यं नग्नमुत्कृत्तनासिकम्।
प्रातरुत्थाय यः पश्येत् स कलेरुपयुज्यते ॥ १०
पतिमुज्झ्य मोहात् स्त्री किं न किं नरकं व्रजेत्।
इच्छाम्यनुव्रतां प्राप्य किं किं दुःखं न विन्दति ॥ ११
पतिशुश्रूषयैव स्त्री कान् न लोकान् समश्नुते।
दिवः पुनरिहायाता सुखानामम्बुधिर्भवेत् ॥ १२
सदारोऽन्यान् पुनर्दारान् कथञ्चित् कारणान्तरात्।
य इच्छेदग्निमान् कर्त्तुं क्व होमोऽस्य विधीयते ॥ १३
स्वेऽग्नावेव भवेद्धोमो लौकिके न कदाचन।
न ह्याहिताग्नेः स्वं कर्म्म लौकिकेऽग्नौ विधीयते ॥ १४
षड़ाहुतिक्रमन्येन जुहुयादध्रुवदर्शनात्।
न ह्यात्मनोऽर्थं स्यात् तावद्यावन्न परिणीयते ॥ १५
पुरस्तात् विविक्तं यत् प्रायश्चित्तमुदाहृतम्।
तत् षड़ाहुतिकं श्रिष्टैर्यज्ञविद्भिः प्रकीर्त्तितम् ॥ १६
इत्येकोनविंशः खण्डः ॥ १९ ॥
इति कात्यायनविरचिते कर्म्मप्रदीपे द्वितीयः प्रपाठकः ॥

विंशः खण्डः।

असमक्षन्तु दम्पत्योर्होतव्यं नत्विंगादिना।
द्वयोरप्यसमक्षं हि भवेद्धुतमनर्थकम् ॥ १
विहायाग्निं सभार्य्यस्तेत् सोमामदुल्लङ्घ्य गच्छति।
होमकालात्यये तस्य पुनराधानमिष्यते ॥ २

अरुण्योः क्षयनाशाग्निदाहेष्वग्निं समाहितः।
पालयेदुपशान्तेऽस्मिन् पुनराधानमिष्यते ॥ ३
ज्येष्ठा चेद्बहुभार्य्यस्य अतिचारेण गच्छति।
पुनराधानमत्रैके इच्छन्ति न तु गोतमः ॥ ५
दाहयित्वाग्निभिर्भार्य्यां सदृशीं पूर्व्वं संस्थिताम्।
पात्रैश्चाथाग्निमादध्यात् कृतदारोऽविलम्बितः ॥ ४
एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्व्वमारिणीम्।
दाहयित्वाग्निहोत्रेण यज्ञपात्रैश्च धर्म्मवित् ॥ ६
द्वितीयाञ्चैव यः पत्नीं दहेदैतानिकाग्निभिः।
जीवन्त्यां प्रथमायान्तु ब्रह्महत्येन समं हि तत् ॥ ७
मृतायान्तु द्वितीयायां योऽग्निहोत्रं समुत्सृजेत्।
ब्रह्मोज्झं तं विजानीयादृयश्च कामात् समुत्सृजेत् ॥ ८
मृतायामपि भार्य्यायां वैदिकाग्निं न हि त्यजेत्।
उपाधिनापि तत्कर्म्म यावज्जीवं समापयेत् ॥ ९
रामोऽपि कृत्वा सौवर्णीं सीतां पत्नीं यशस्विनीम्।
ईजे यज्ञैर्व्बहुविधै सह भ्रातृभिरच्युतः ॥ १०
यो दहेदग्निहोत्रेण स्वेन भार्य्यां कथञ्चन।
स स्त्री सम्पद्यते तेन भार्य्या वास्य पुमान् भवेत् ॥ ११
भार्य्या मरणमापन्ना देशान्तरगतापि वा।
अधिकारी भवेत् पुत्रो महापातकिनि द्विजे ॥ १२
मान्या चेन्म्रियते पूर्व्वं भार्य्या पतिविमानिता।
त्रीणि जन्मानि सा पुंस्त्वं पुरुषः स्त्रीत्वमर्हति ॥ १३
पूर्व्वैव योनिः पूर्व्वावत् पुनराधानकर्म्मणि।
विशेषोऽचाग्न्युपस्थानमाज्याहुत्यष्टकं तथा ॥ १४

कृत्वा व्याहृतिहोमान्तमुपतिष्ठेत पावकम्।
अध्यायः केवलाग्नेयः कस्तेजाग्निरमानसः॥ १५
अग्निमीड़े अग्न आयाह्यग्न आयाहि वीतये।
तिस्रोऽग्निर्ज्योतिरित्यग्निं दूतमग्ने मृड़ेति च॥ १६
इत्यष्टावाहुतीर्हुत्वा यथाविध्यनुपूर्व्वशः।
पूर्णाहुत्यादिकं सर्व्वमन्यत् पूर्व्ववदाचरेत्॥ १७
अरण्योरल्पमप्यङ्गं यावत् तिष्ठति पूर्व्वयोः।
न तावत् पुनराधानमन्यारण्योर्विधीयते॥ १८
विनष्टं स्रुक् स्रुवं न्युब्जं प्रत्यक्स्थलमुदक्चिषि।
प्रत्यगग्नच्च मुषलं प्रहरेज्जातवेदसि॥ १९
इति विंशः खण्ड॥ २०॥

एकविंशः खण्डः।

स्वयं होमासमर्थस्य समीपमुपसर्पणम्।
तत्राप्यसक्तस्य सतः शयनाच्चोपवेशनम्॥ १
हुतायां सायमाहुत्यां दुर्व्वलश्चेद्गृहो भवेत्।
प्रातर्होमस्तदैव स्याज्जीवेच्चेच्छुः पुनर्नवा॥ २
दुर्व्वलं स्नापयित्वा तु शुक्लचैलाभिसंवृतम्।
दक्षिणाशिरसं भूमौ बर्हिष्यत्यां निवेशयेत्॥ ३
घृतेनाभ्यक्तमाघ्राय सवस्त्रमुपवीतिनम्।
चन्दनोक्षितसर्व्वाङ्गं सुमनोभिर्विभूषितम्॥ ४
हिरण्यशकलान्यस्य क्षिप्त्वा च्छिद्रेषु सप्तसु।
मुखेष्वथापिधायैनं निर्हरेयुः सुतादयः॥ ५

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम्।
एकोऽनुगच्छेत् तच्चार्द्धमद्भिः पर्य्युत्सृजेद्भुवि ॥ ६
अर्द्धमादहनं प्राप्त आसीनो दक्षिणामुखः।
सव्यं जान्वाच्य शनकैः सतिलः पिण्डदानवत् ॥ ७
अथ पुत्रादिराश्म त्य कुर्य्याद्दारुचयं महत्।
भूप्रदेशे शुचौ देशे पश्चात्तस्यादिलक्षये ॥ ८
तत्रोत्तानं निपात्यैनं दक्षिणाग्रिरसं मुखे।
आज्यपूर्णां स्रुवं दद्याद्दक्षिणाग्रां नसि स्रुवम् ॥ ९
पादयोरधरां प्राचीमरणीसुरसोत्तराम्।
पार्श्वयोः शूर्पचमसे सव्यदक्षिणयोः क्रमात् ॥ १०
मूषलेन सहान्युब्जमन्तरुर्व्वोरुदूखलम्।
चक्षी विलोकमत्रैवमनस्रुनयनो विभोः ॥ ११
अपसव्येन कृत्वैतद्दाग्यतः पिढदिङ्मुखः।
अथाग्निं सव्यजान्वक्तो दद्याद्दक्षिणतः शनैः ॥ १२
अङ्गात्त्वमधिजातोऽसि त्वदयं जायतां पुनः।
असौ स्वर्गाय लोकाय स्वाहेति ययुरीरयन् ॥ १३
एवं गृहपतिर्ङ्ग्वः सर्व्वं तरति दुष्कृतम्।
यस्यैनं दाहयेत् सोऽपि प्रजां प्राप्नोत्यनिन्दिताम् ॥ १४
यथा स्वायुधषट्कं पाम्यो शरण्याभ्यपि निर्भयः।
अतिक्रम्याक्षनोऽभीष्टं स्थानमिष्टश्च विन्दति ॥ १५
एवमेषोऽग्निमान् यज्ञपात्रायुधविभूषितः।
लोकानन्यानतिक्रम्य एवं ब्रह्मैव विन्दति ॥ १६

इत्येकविंशः खण्डः ॥ २१ ॥

द्वाविंशः खण्डः ।

अथानविच्चमेत्यापः सर्व्व एव श्रवप्शुचः ।
स्नात्वा सचैलमाचम्य ददुरञ्जोदकं स्वले ॥ १
गोत्रनामानुरादाय्ते तर्पयामीत्यनन्तरम् ।
दक्षिणाग्रान् कुशान् कृत्वा सतिलस्तु पृथक् पृथक् ॥ २
एवं कृतोदकान् सम्यक् सर्व्वान्[1]ग्राद्धसंस्थितान् ।
आमृत्य पुनराचान्तान् वदेयुस्तेऽनुयायिनः ॥ ३
मा शोकं कुरुतानित्ये सर्व्वस्मिन् प्राणधर्म्मणि ।
धर्म्मं कुरुत यत्नेन यो वः सह गमिष्यति ॥ ४
मानुष्ये कदलीस्तम्भे निःसारे सारमार्गणम् ।
यः करोति स सम्मूढो जलबुद्बुदसन्निभे ॥ ५
गन्धर्व्वो वसुमतो नाशमुदधिर्हैवतानि च ।
फेनप्रख्यः कथं नाशं मर्त्तलोको न यास्यति ॥ ६
पञ्चधा स मृतः कायो यदि पञ्चत्वमागतः ।
कर्म्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ७
सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ८
श्लेष्मात्रु वान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।
अतो न रोदितव्यं हि क्रियाः कार्य्याः प्रयत्नतः ॥ ९
एवमुक्ता व्रजेयुस्ते गृहान्नगुपुरःसराः ।
स्नानाग्निस्पर्शनाज्याश्मैः शुध्येयुरितरे क्षतैः ॥ १०

इति द्वाविंशः खण्डः ॥ २२ ॥

त्रयोविंशः खण्डः ।

एवमेवाहिताग्नेस्तु पात्रन्यासादिकं भवेत् ।
कृष्णाजिनादिकञ्चात्र विशेषः सूत्रचोदितः ॥ १
विदेशमरणेऽस्थीनि ह्याहृत्याभ्यर्च्य सर्पिषा ।
दाहयेद्दूषयाच्छाद्य पात्रन्यासादि पूर्ववत् ॥ २
अस्थ्नामलाभे पर्णानि सकलान्युक्तयाहृता ।
भर्ज्जयेदस्थिसङ्घानि ततः प्रभृति सूतकम् ॥ ३
महापातकसंयुक्तो दैवात् स्यादग्निमान् यदि ।
पुत्रादिः पालयेदग्निं युक्त आ-दोषसंक्षयात् ॥ ४
प्रायश्चित्तं न कुर्य्यादयः कुर्व्वन् वा म्रियते यदि ।
गृह्यं निर्व्वापयेच्छ्रौतमप्सृजेत् सपरिच्छदम् ॥ ५
सादयेदुभयं वापि ह्यङ्गारोऽग्निरभवद् यतः ।
पात्राणि दह्याद्विप्राय दहेदप्सृजेव वा क्षिपेत् ॥ ६
अनयैवाहृता नारी दग्धव्या वा व्यवस्थिता ।
अग्निप्रदानमन्त्रोऽस्या न प्रयोज्य इति स्थितिः ॥ ७
अग्निनैव दहेद्भार्य्यां सतन्त्वा पतिता न चेत् ।
तदुत्तरेण पात्राणि दाहयेत् पृथगन्तिके ॥ ८
अपरेद्युस्तृतीये वा अस्थ्ना सञ्चयनं भवेत् ।
यस्तत्र विधिरादिष्ट ऋषिभिः सोऽधुनोच्यते ॥ ९
स्नातं पूर्ववत् कृत्वा गव्येन पयसा ततः ।
सिञ्चेदस्थीनि सर्व्वाणि प्राचीनावीत्यभाषयन् ॥ १०
शमीपलाशशाखाभ्यामुद्धृत्योद्धृत्य भस्मनः ।
आज्येनाभ्यज्य गव्येन सेचयेद्गन्धवारिणा ॥ ११

सत्पात्रसम्पुटं कृत्वा सूत्रेण परिवेष्य च।
खड्गं खात्वा शुचौ भूमौ निखनेद्दक्षिणामुखः॥ १२
पूरयित्वावटं पङ्क्तिपिण्डशेषान्नसंयुतम्।
दृत्त्वोपरि समं शेषं कुर्य्यात् पूर्व्वाङ्गकर्म्मणा॥ १३
एवमेवाग्नहोत्राग्नेः प्रेतस्य विधिरिष्यते।
स्त्रीणामिवाग्निदानं स्यादथातोऽनुक्रमुच्यते॥ १४

इति त्रयोविंशः खण्डः॥ २३॥

चतुर्व्विंशः खण्डः।

सूतके कर्म्मणां त्यागः सन्ध्यादीनां विधीयते।
होमः श्रौते तु कर्त्तव्यः शुष्कान्नेनापि वा फलैः॥ १
अकृतं हावयेत् स्मार्त्ते तदभावे कृताकृतम्।
कृतं वा हावयेदन्नमन्नारम्भविधानतः॥ २
कृतमोदनशष्कादि तण्डुलादि कृताकृतम्।
व्रीह्यादि चाकृतं प्रोक्तमिति हव्यं त्रिधा बुधैः॥ ३
सूतके च प्रवासेषु चाशक्तौ श्राद्धभोजने।
एवमादिनिमित्तेषु हावयेदिति योजयेत्॥ ४
न त्यजेत् सूतके कर्म्म ब्रह्मचारी स्वकं क्वचित्।
न दीक्षणात् परं यज्ञे न कृच्छ्रादि तपश्चरन्॥ ५
पितर्य्यपि मृते नैषां दोषो भवति कर्हिचित्।
अशौचं कर्म्मणोऽन्ते स्यात् चाहं वा ब्रह्मचारिणः॥ ६
श्राद्धमग्निमतः कार्य्यं दाहादेकादशेऽहनि।
प्रत्याब्दिकन्तु कुर्व्वीत प्रमीताहनि सर्व्वदा॥ ७

द्वादश प्रतिमास्यानि आद्यं षान्मासिके तथा।
सपिण्डीकरणस्यैव एतद्वै श्राद्धषोड़शम् ॥ ८
एकाहेन तु षण्मासा यदा स्युरपि वा त्रिभिः।
न्यूनाः संवत्सरस्यैव स्यातां षान्मासिके तदा ॥ ९
यानि पञ्चदशाद्यानि सपुत्रस्येतराणि तु।
एकस्मिंस्तन्त्रि देयानि सपुत्रस्यैव सर्व्वदा ॥ १०
न योषायाः पतिर्दद्यादपुत्रया अपि क्वचित्।
न पुत्रस्य पिता दद्यात्तानुजस्य तथाग्रजः ॥ ११
एवादशेऽह्निनिर्व्वर्त्त्य पर्व्वाग्दर्शादयथाविधि।
प्रकुर्व्वीतान्वितान् पुत्रो मातापित्रोः सपिण्डताम् ॥ १२
सपिण्डिकरणादूर्द्धं न दद्यात् प्रतिमासिकम्।
एकोद्दिष्टेन विधिना दद्यादित्याह गोतमः ॥ १३
कर्षूसमन्वितं मुक्त्वा यथाद्यं श्राद्धषोड़शम्।
प्रत्याब्दिकञ्च शेषेषु पिण्डाः स्युः षड़िति स्थितिः ॥ १४
अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवने जने।
तत्त्वस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ १५
ब्रह्मदण्डादियुक्तानां येषां नास्त्वग्निसत्क्रिया।
श्राद्धादिसत्क्रियाभाजो न भवन्तीह ते क्वचित् ॥ १६
इति चतुर्व्विंशः खण्डः ॥ २४

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